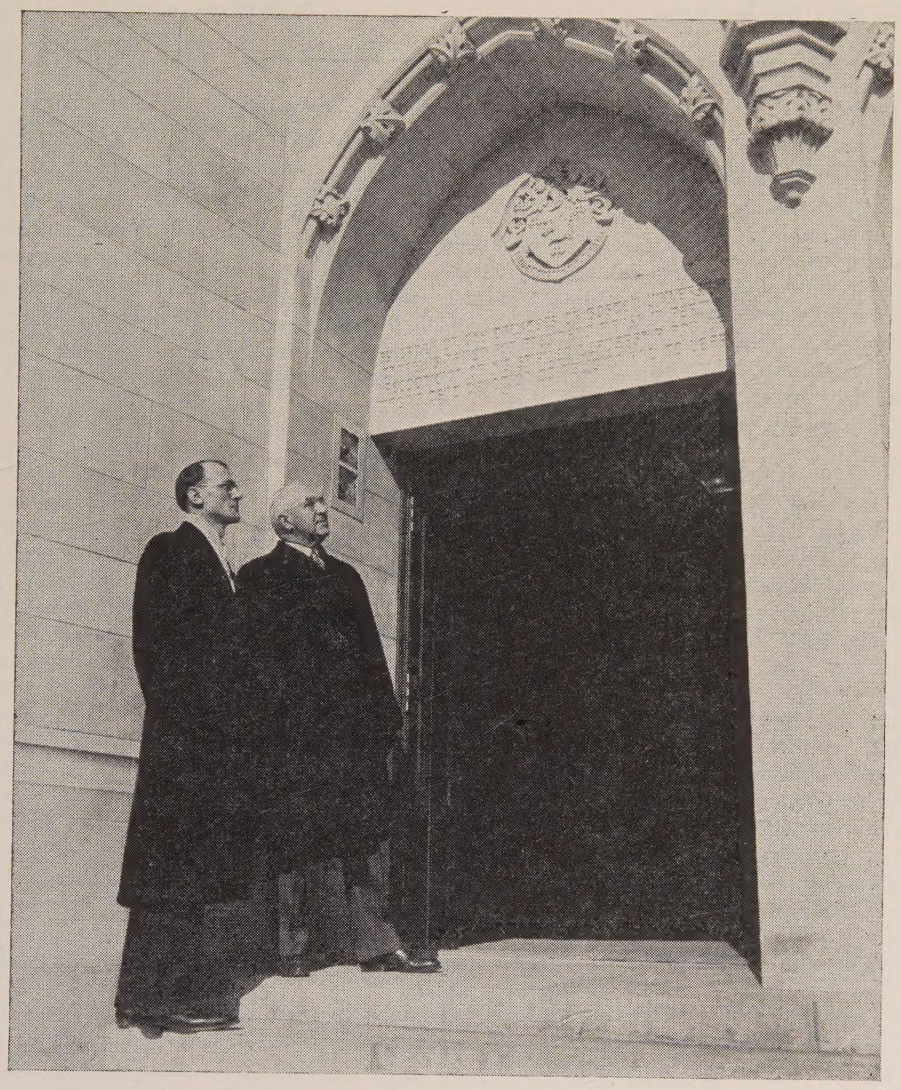
Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS



THE DANIEL L. MARSH CHAPEL

Dean Walter G. Muelder and President Marsh read the inscription above the door of new chapel at Boston University School of Theology: "By order of the Trustees of Boston University, this Chapel is named for President Marsh in permanent recognition of his spirited leadership and of his magnificent devotion to religion and to learning."

March 1, 1950

FROM COVER TO COVER

Howard Pierce Davis, author, lecturer, world traveler, and pastor of the Federated Church at Bolton, Mass., writes on "American Values — Are They Adequate?" .... Page 3

Lewis R. Shultz, a young laboring man, tells the moving story of his conversion from Communism and gives credit to Dr. L. Harold DeWolf of Boston University School of Theology. Mr. Shultz writes on "I Have Turned from Communism to Christianity." ..... Page 9

Bishop Francis J. McConnell, retired, of The Methodist Church, pays tribute to the late "Bishop Edwin Holt Hughes." ..... Page 10

Alma D. Fuller, a staff member of The American Red Cross tells the interesting story of "How The Churches Help The Red Cross." ..... Page 12

READERS WRITE

The "Pink Fringe" Accusation

"The Pink Fringe" accusation by Dr. Stanley High has caused no little furor in the Methodist flock, not so much for the integrity of the accusing words, but the rather sinister implications which they carry. They create a smell! The aroma is non-delectable. If his words were entirely correct, then the situation would be different, and the "Pink" story would be more startling than it really is.

Knowing Stanley High as I have from seminary days in Boston University School of Theology, I can't help but see behind his naive fusillade a very penetrating verbosity. Such words as his concerning "Methodism's Pink Fringe" make good curbstone chatter and gibberish. These words cause churchmen to stop their parson and ask, "How *pink*, after all, is this Methodism of ours?"

It is recognized by those who knew Stanley High in theology class-rooms that he has strayed away from his maternal denominational hearth; but at the same time seems to keep a kind of first-love attitude toward his former church, though it is a love which attacks almost unscrupulously and sometimes unintelligibly, as if by implication, the policies of his former church.

I possess no love for the Methodist Federation for Social Service. But down deep in my heart is a love for Methodism which causes my hair to stand on end when the "pink" accusation is cast at the church of my birth and training. This fact is more significant when the devoted and faithful Methodist intelligentsia of my parish phone or stop me in transit to ask me about this "Pink Fringe" article. If it were true, I would only blush and apologize. Whereas, I have to explain the type of mind which my former schoolmate possesses, its brilliance for reporting, and his marked ability in covering certain situations through the press and from the platform.

My only suggestion is that Brother High, from now on, know more correctly the sources of his information on things Methodistic, or else be contented to stay under the shade and security of his adopted Presbyterian vine and fig tree.

Also allow me, Mr. Editor, to request you to use your brilliant talents editorially and otherwise to create legislation at the General Conference of 1952 to do what Bishop Oxnam suggested in 1948, that the Federation drop the word "Methodist" from its name as one of the *unofficial* agencies of the church. This would end the denominational turmoil of the Federation making *"constant"* pronouncements which are accepted as official by an intelligent reading congregation of inquiring millions.

Mr. Editor, I express my great thanks to you for your positive and constructive reaction to Mr. High's "Pink Fringe" statements.

(Rev.) Edward J. Rees,
Clarksville, Tenn.

Times Change

In Mr. Stanley High's spirited attack on the "Methodist Pink Fringe" we find some interesting divergencies from his point of view in other days. From his office on New York's Fifth Avenue, he discovers, in 1950, that proponents of the Social Gospel "offer a threat to the prophetic tradition of the church;" he discovers with a shock the popularity of the Pacifist point of view in our theological schools; seeking a villain of the piece he finds one in Dr. Harry F. Ward with an unrivalled record of "fronting for Communists." We might ask who Mr. High is fronting for, and your guess on that is the same as mine.

Now, before me is an excellent book in its field, "The Church in Politics," written by one Stanley High in the year 1930. Perusing its contents I ask: can this be the same Mr. High? The 1930 Mr. Stanley High applauds the Federal Council for its opposition to military intervention in China (Page 12); he speaks of a "remarkable succession of prophets of the social gospel," among whom are Bishop Francis J. McConnell and Prof. Harry F. Ward. He adds: "The voices of these men . . . have been raised on behalf of God's redemptive purposes (Page 19, 20). The 1930 Mr. High said: "The most notable of these commissions is the Social Service Commission of the Methodist Episcopal Church" (Page 234); the 1930 Mr. High who in 1950 is horrified at Pacifism, declared in 1930: "It is to be hoped that the activities of the churches and of the peace loving millions associated with them will work to prevent another major conflict" (Page 256). Two questions bother me. Which Mr. Stanley High is which? What has happened to the Mr. Stanley High who wrote such a splendid book in 1930?

(Rev.) Edward L. Peet,
Mill Valley, Calif.

Asks Clarification

In your Feb. 8th issue, the Rev. C. C. P. Hiller attributes to Bishop Hall the statement: "No one, in my judgment, should usurp the Almighty's right to final decision as to when life shall end." Those were my own words in my sermon of Jan. 8th as reported in your paper for Jan. 18th. I said that my attitude accorded with Bishop Hall's but there was no direct quotation of him. In his statement, quoted in the press, he had said: "I firmly believe that a higher spirit than either human conscience or mortal will is involved in such life and death decisions."

As for Dr. Hiller's statement that my words which he quoted sound pious but lack clarity I would ask him and other readers to review my whole statement which brought to me from one highly respected retired bishop of Methodism an expression of gratitude for "your wise, poised and sympathetic words in a delicate situation." Space forbids more than the briefest elaboration of the single sentence quoted, as follows: I believe that Christianity teaches us to preserve life and improve its conditions by discovering and obeying God's laws for body, mind and spirit; that when we have done our best to prevent disease and alleviate suffering, what still remains has a further part in God's plan for the growth of immortal souls; that when we have done our best to save life and death still comes, then that is God's decision. Each person, by his good use or abuse of God given freedom may hasten or delay the time when God chooses to end that person's life here, but only God knows when that time arrives and no human person or commission is wise enough or good enough to take that decision out of the hands of God.

If, in a day when man's trust in his own wisdom, goodness and power has brought civilization to the brink of self-destruction it is "pious" to believe in the superior wisdom, power and love of God and to hold that the ultimates of life are safe only in His hands (while maintaining man's glorious privilege of fellowship with God in continual creation of a better human society) then I gladly plead guilty to piety.

(Rev.) Franklin P. Frye,
Manchester, N.H.

American Values — Are They Adequate?

HOWARD P. DAVIS

For a few days preceding the arrival of the new year, ewspapers were featuring predictions, by important peo-le, concerning the nature of 1950. The general trend of hese predictions was optimistic. We were told that Amer-an prosperity would continue and that its direction would e upward. We were likewise told that the odds favored he continuation of the absence of shooting hostilities. ome of the prophets went so far as to use the word peace" in that connection. It was admitted that the new ear would inherit a few headaches, and that it might ven generate a few new ones. The Cold War would ontinue with its center shifting to Asia. At home, there ould be continued concern about the threat of the "Wel-are State" and the fate of the "American Way of Life" ith an increasing plethora of vague definitions of both hose terms. But with all the predictions sorted, and haken down, the verdict appeared to be one of prosperity nd peace for the American people.

Of course someone might get difficult and ask a few uestions. He might ask, for example, who is going to be n the receiving end of the prosperity. Industry would ovet that privilege, and the outlook for industry is ad-nittedly good. Labor wants some of the prosperity, and abor is organized to go after it. Agriculture wants it and s in a strategic position to continue getting it. But the uestion is whether or not all these groups can have it imultaneously, and if so what happens to unorganized nd forgotten consumers? In other words, assuming more rosperity, how is it to be diffused?

This same difficult person might also want to know ust how this anticipated American prosperity is to be eflected in the financial condition of Uncle Sam himself; hether he might be entitled to appropriate enough of t to stave off his personal threatened insolvency, or hether he should be expected to pass everything over to he pressure groups and go broke himself.

These troublesome interrogations might be extended ven to the matter of relating prosperity to peace. The in-errogator might suggest that in our quest for more pros-erity we should continue to consider the conditions of he unprosperous world around us, and maintain an ef-ort to prevent economic desperation abroad where recent ars have done their damage. Of course, the answer to his last query might be allegedly found in the fact that e have sent nearly thirty billions of dollars abroad since 945. Yet even that does not mean that the job of Euro-ean recovery is completed or that we can terminate our asks of foreign rehabilitation at will. So it might appear, hrough these questions, that peace and prosperity are losely related, and if so, we may have to sacrifice some f the latter in order to secure more of the former, and nless we do secure more of the former, we may yet lose ll of the latter.

It is a good time to ask ourselves what we really want. What are the paramount values to be preserved or ac-uired by the American people in 1950 and thereafter? Prosperity may be one, and peace may be another, but both these conditions hinge on yet greater values. Both are by-products. We might, for example, seek to main-tain freedom and democracy as the paramount values to be preserved. But if we re-dedicate ourselves to the pres-ervation of Freedom and Democracy, we encounter some distressing historical trends, since both these principles have been in full retreat since the early part of the century.

We fought World War I to "make the world safe for democracy" after which we watched democracy recede before the rising tide of dictatorship. We fought World War II to "Extend the Four Freedoms to all men every-where" and now we are beholding the spectacle of the global contraction of the principle and mechanisms of freedom. Two wars should have taught us at least one thing — the utter irrelevance between war-time objectives, and post-war realities.

It may be true by comparisons on a horizontal plane that we are still the freest people on earth. That is some-thing for which to be thankful rather than boastful. By comparisons on a vertical plane, however, we are less free than we have been, and the trend in the United States of America is away from freedom. Quite obviously, we are less free to make national decisions, effecting policy, than we have been, for the simple reason that there is the So-viet menace. Practically every decision made in our de-mocracy today, is made with reference to the Soviet State and the Communist movement.

We are less free than we have been in the determina-tion of the use of our national income. Even here the ghost of Sovietism exerts an influence, since we feel com-pelled to spend millions for the "containment" of Com-munism. Likewise our use of our national income is very substantially pre-determined by the fact that approxi-mately seventy-five per cent of every Federal dollar is directly or indirectly war-connected.

We are less free than we have been in the disposition of our natural resources for the simple reason that they are vanishing. We are finding ourselves being backed into an ecological trap as the result of the profligate manner in which we have wasted our reserves of lumber, minerals, and soil nutrition in our mad rush for quick wealth. The free-enterprise system may merit a grand accolade of ap-plause for having provided us with a glittering standard of living which makes us look quite smooth against the back-drop of a bankrupt old world, but this standard of living has been bought with a tremendous price. Even as we became belatedly alerted to our crisis in resources, we learn that our Soviet rival has already profited by our mistakes and is adopting a rigid program of conservation while yet her resources are comparatively untouched.

We are less free than we have been as individuals, for the simple reason that in a world of increasing tension, in-dividual liberty diminishes in direct ratio as the need for national security increases.

The sleuthing activities of Federal agencies and Con-

gressional committees during recent years have introduced a new and ugly phenomenon into American life resulting in the shriveling of individual independence of thought, and speech, as well as action. Social crucifixions, and headline hangings have become so prevalant that public service has become a trap to be avoided, while intellectual integrity in the field of education has become a virtue to be maintained at one's peril. Yet the over all excuse for all this, and the reason for the public's supine acceptance of all these innovations into individual freedom has been the need for the screening of "subversive" elements; the need for national security. We cannot admit or tolerate the accusation that we have developed a police state, but we must admit that from now on, police state techniques may be on the increase. We submit to them in war for obvious reasons. For similar reasons we will submit to them throughout the duration of an indefinitely prolonged "Cold War."

In view, then, of these receding trends on the part of freedom, it would appear that we must seek values of a still deeper nature if freedom is to be restored or preserved.

It is of primary importance as we face the new year and the new half-century, that we acquire enough perspective to understand the philosophy of progress, and learn how to relate current world events to this philosophy. Human progress is spasmodic and characterized by periodic back-swings. These back-swings stem from three factors. The first of these factors is the occasional necessity for society to assimilate the offerings of science. Science can discover and establish the validity of a new truth which it tosses into the lap of society for its use or abuse. Society may or may not accept the new truth. Usually the acceptance comes not without choking, indigestion and social convulsions. The Copernican Theory is a case in point, and the social implications of the Atomic Age are another. The process of the social assimilation of the fruits of scientific research frequently interrupts social progress. We are now passing through one of those periods of assimilation, and progress seems to have been thrown into a stagger.

Another occasion for these periodic back-swings is the frequent necessity for some phase of social progress to be temporarily stymied while its base is broadened. The 20th century fate of the democratic process is an example. The principle of democracy made great forward strides during the 19th century, especially after the appearance and growth of the American Republic. The American Revolution was followed by the French Revolution which in turn was followed by a series of political explosions throughout Europe and the Western Hemisphere. Republics were born in every direction, and monarchies submitted to constitutional government. With the turn of the century, there was every reason to anticipate the continued advance of the democratic movement. It appeared to be only a matter of time before the application of the democratic principle to political and social mechanisms would embrace the world. Then things began to happen and as has been previously noted, democracy went into a tailspin from which it has not yet straightened out.

Actually, it was impossible for the concept to be advanced much further without broadening its base. The democracy with which we were familiar in 1910 was purely political in its content. But as the social implications of mass production began to be felt, and as economic power, reflected in concentrations of wealth, began to challenge the supremacy of political power in the latter's own bailiwick, it became obvious that if the concept of democracy had any modern validity, it would have to be widened to include economic and international areas of experience. Such is the operation now in progress.

A third cause for the back-swings of history is the occasional necessity for civilization to neutralize perverted patterns of progress which threaten civilization itself. Anyone familiar with modern history will realize that the German people have made rich contributions to the content of modern civilization. It would be tragic to subtract those contributions from modern culture. The loss would be tremendous in the fields of art and science especially. Yet it was the German state which, early in our century, came up with the concept of the Superman, and began shaping Germany's progress around that anti-social concept. The results are too obvious for elaboration. It has taken the shock-treatment of two world wars to blast that concept into impotence, if, indeed, we can be optimistic enough to believe that it has lost its false charm.

Or we can consider, if we will, the modern Soviet system. Those who are willing to face facts without succumbing to emotional hysteria will recognize the fact that the Russian people have made marked progress in at least two directions since the revolution of 1917. They have very definitely progressed in the liquidation of illiteracy. They have likewise made progress in the liquidation of mass poverty. To be sure, the Russians of today do not approach our standard of living. There is no basis of comparison there save on the purely horizontal plane. But the Russians of today have so much more than their fathers and grandfathers did, that they are conscious of definite progress. Yet again in the field of social and political philosophy the Russians have come up with a basic philosophical concept which menaces the most enduring values of any civilization and might conceivably plunge the world into another conflict. It is the concept of the Economic Man. They have de-personalized and de-spiritualized the individual and have turned him into a social and political marionnette whose thoughts, words, and deeds are determined by a small coterie of stage managers who pull the strings from behind the curtain.

"'You must love God and Neighbor.' Christianity, you see, is supremely a religion of active relationships, God to man, man to God, man to man. It is defined by a commandment, love. Christianity is a religion of fellowship."

* * * *

"Our Faith in Prayer

The Advance for Christ and His Church"

Patterns of progress are determined by ultimate values. n the case of the German state, the ultimate values failed o meet the tests of social validity. The symbol of ultinate value was the state. The individual was the victim, s was indeed the whole world in the last analysis. In the ase of the Soviet state, the symbol of ultimate value is ne class, and again it fails to meet the test of social valiity, and again the victim is the individual, and civilizaon is jeopardized.

We have been considering the factors which impede rue progress and contribute to periodic back-swings. Havng once understood this philosophy of progress, it now ecomes desirable to realize that the current phenomena which are holding up social progress are the by-products f a World Revolution. One way of grasping the signifiance of this World Revolution is to revive a geometrical roposition which most of us learned in our early teens. "The whole is equal to the sum of its parts." Therefore ne whole is greater than any of its parts. The World Revolution is greater than any of its phases. To establish his fact in our consciousness is to achieve perspective.

The World Revolution is a scattered and confused atempt to bring human relations into line with an inustrialized civilization. The machine age has resulted n the de-personalizing of human relations in politics and n business. Corporations, labor unions, blocs, and presure groups have replaced individuals as basic units in the ransacting of the world's business and the shaping of olicies of government. With the passing of individual or ersonal relationships, there has vanished likewise a code f ethics. Individuals while party to a corporate policy nay hide behind the impersonalism of the corporate group nd evade personal responsibility. Thus, centers of ecoomic power have tended to become centers of oppression. "The Revolution is a global protest, expressing itself in arious forms, against sundry types of oppression and exploitation radiating from these centers of power. Since ne centers of power are corporate in their nature, the rotest is likewise corporate in its nature, and the protest s on the group level. Again the individual dwarfs in ignificance as he submits to group discipline and the party line."

World War I was a phase of the world Revolution and esulted in the cracking of the empire system. World War II was a phase of the world revolution and resulted in what may prove to be a death-blow to the system of bsolute national sovereignties. Atomic explosions have eft inscriptions in sky-writing for all to read in universal nguage. Relating to the concept of national sovereignes, these inscriptions tersely say: "Thou art weighed in ne balance and found wanting." The cold war is anther phase of the world revolution. Again it should be emembered that the whole is greater than any of its arts. In the cold war, two competing systems of thought nd power compete for the control of the revolutionary orces. Moscow seeks to canalize these forces in the irection of a world communist society. Washington seeks o direct these forces toward a world democratic-capitalist ociety. Who wins a cold war?

One answer is obvious. Nobody wins if the cold war becomes hot. Civilization loses. Who wins if the cold war remains harmlessly cool? Again the answer approaches the obvious. Neither system will win in its present form. The Soviet system will be defeated by its own conquests, and will be twisted out of recognizable shape. It has already encountered difficulty in the rising nationalism which has found expression in the stubbornness of Tito; a defection which shows signs of spreading in the satellite states. It will encounter a more significant twisting force in the Orient. The Communizing of China may well contribute to the rise of a new Chinese nationalism which will damage Communism more than it can damage China. Wherever the Soviets extend their ideological conquests, the time approaches when Sovietism must undergo fundamental transformation required by the spiritual needs of those whom it has de-spiritualized.

The democratic-capitalist system is likewise due for fundamental modifications. Economic exigencies will twist it out of shape as time proceeds. The United States is the fairest example of the Western system. We have the most glittering standard of living. Yet here in this show-case of free-enterprise, 24 per cent of the spending units of the nation have no liquid assets, while another 26 per cent have liquid assets of less than five hundred dollars per unit. Moreover it has been revealed during the year 1949 that nearly one third of the families of the United States are attempting to struggle along on incomes of less than $2000 yearly. Conditions like these, reflecting increasing disparities between Haves and Have-nots will eventually force modifications in our system resulting in a wider diffusion of the wealth which our system creates. Otherwise, unless the system is flexible enough to sustain modifications, the system itself will disappear. If the conservative groups within business, agriculture, and politics cannot assume responsibility for reform when reform becomes essential, something worse than a "welfare state" may be in the offing.

If we are equipped with an understanding of the philosophy of progress, and if, in addition, we grasp the scope of the world revolution, there still remains one more basic fact to understand. We need to face the fact that it is not the duty of the American people to save civilization in toto. One reason for its 20th century sag is the fact that it has been waterlogged by institutions now obsolete, such as, for example, the empire system. There are values worth preserving, and there are new values worth acquiring. Essentially those worth saving as well as those worth acquiring are spiritual.

If we are to assume leadership in a world escape from the morass of frustration and suicide, we must contribute something which will result in the re-discovery of the individual personality. It is the function of a democracy to make men feel like men, not mice. It is the duty of a Christian democracy to make the man stand erect with a sense of dignity. We have demonstrated our ability to produce a national standard of living. It may be time to go about the business of learning how to produce a richer quality of life. It is not enough to hail the century of the common man. We must produce more uncommon individuals.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVIII Boston, March 1, 1950 NUMBER 9

Our Faith In Prayer *

Entering the Lenten Season in 1950, the Methodists concentrate on the study of prayer during the month of March. Man has always struggled with the idea of prayer; he has used it in large part as an emergency measure, or he has used it in a perfunctory way so that like Claudius in Shakespeare's "Hamlet," he often discovers that his "words fly up," while his thoughts remain below; and then he discovers that "words without thoughts never to heaven go."

The Christian can never settle for an act of prayer as a thing of value in itself. It is true that prayer may begin as an act of devotion: the Christian may read prayers written by persons more wise and spiritual than himself, or he may recite prayers — even the Lord's Prayer — but none of this is prayer until it becomes part of the individual's highest communion with God.

Parents who watch their children grow from mere recitations of "Now I Lay Me," to moments when they go on to talk to God about things that really concern them, are seeing illustrations of the growing concept of prayer. What a day it is when a little child reaches the point when he awkwardly asks God to bless his chief childhood enemy; or when a simple phrase like "forgive me for being naughty today" comes unexpectedly. We heard of one little chap who keeps both God and his parents waiting some little time each night while he rehearses the events of the day and literally makes of his prayer a "chat with God."

The trouble with most of us is that we expect God to be an abnormal element in our moments of prayer. God is unlimited, but God does not distort His universe to suit our personal whims. Let prayer begin with the honest assumption that God is normal and orderly, and that the purpose of prayers is to discover the will of God for ourselves.

We like the closing words of the Advance for Christ and His Church study booklet: "No one knows what the future holds. But of this we can be confident, that God will not be defeated and our spirits need not be. We have known that since the first Easter morning. The Lord is our keeper, and our lives for time and eternity are safe in His care."

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*"Our Faith in Prayer," The Advance for Christ and His Church, 740 Rush Street, Chicago, Ill.

To Make It One Great Hour

The churches of America will co-operate in "One Great Hour of Sharing" on Sunday, March 12th. For most Methodists it will be the culmination of the Week of Dedication when they will have taken part in services of devotion and penitence and knelt with their neighbors to have received Holy Communion. The "One Great Hour of Sharing" will be an act of dedication and the giving of a gift to aid a sick and hungry world.

What more effective answer to the cold war could there be than this? In the shadow of the hydrogen bomb, thousands of thoughtful churchmen will go to church on March 12th to say to themselves and to the world that they believe in Christ's way for security and for peace.

Miss Bertha Peppeard, Protestant Church Editor of the *Boston Globe,* said of this, "I particularly like this program because it shows that Protestants can and do work together on the great underlying principles of their faith. Also I like it because it results in action. I have so many stories of 'Fellowship' meetings, and 'Women's' meetings, but nothing definite ever seems to come from them." Miss Peppeard is one of the most respected church editors in New England and she has stated the very heart of the truth here. The world wants to know if anything is

o come of these special acts of devotion and dedication. Certainly we must hope for more than just n offering — we must hope for the regeneration of ne Christian spirit of sharing and concern for our rothers. To use Miss Peppeard's phrase again, the ay must "result in action."

Relevant To The Economic Order

Those lovely people who believe that religion should ot concern itself with the economic habits of man, re in for a bit of a shock when they read the full tatement of the National Study Conference on the Church and Economic Life of the Federal Council of Churches. We imagine that Mr. John T. Flynn will have great sport with this new pronouncement and will probably write even more venemously against us than he did in his interesting little diatribe entitled "The Road Ahead."

The National Study Conference, made up of twice as many laymen as ministers, has made it absolutely clear that Protestantism is concerned and that Christianity is relevant to the economic order. Let us look at just a few of the statements of these 450 leading churchmen:

"Christians judge all economic systems by the imperatives of the Christian faith. . . . The Christian gospel is not to be found in Adam Smith's 'Wealth of Nations' nor in Karl Marx's 'Kapital.' It is to be found in Matthew, Mark, Luke and John, in the Acts of the Apostles, the Epistles of the New Testament, and the vision of St. John in the Revelation."

"Basically, the approach of the churches to the economic order is determined by the Christian conception of the worth of man . . . , the economic order was made for man. Just as the state must be regarded as an instrument to be used by the people and for the people, so too the economic order with its technology and vast industrial machines, the riches of the soil and of mineral wealth, must be regarded as God's gift whereby life shall be more abundant. *Within that order power must be exercised under democratic control. . . .*"

In a second statement, adopted after the most careful study and debate, the National Study Conference made it clear that it believes that Christians must seek a free society, an ordered society, and a just society. They dealt here with the problems of freedom of enterprise and social controls, and made it clear that certain controls are essential to maintain free enterprise. This does not mean socialism, as Mr. Stanley High and others would probably indicate, but it does mean that the Christian recognizes this need for democratic controls which would make ruthless individualism impossible. There can be freedom for no enterprise if the might-makes-right theory is allowed to go unchecked!

Zions Herald will publish these two documents of the National Study Conference because we believe that they constitute manifestos of exceedingly high value. It is enough to say that churchmen who value their faith can find in these two documents a series of specific suggestions to make Christianity relevant to life.

An Immediate Need

Reliable sources indicate that at least 10,000 people have written to the State Department and to President Truman urging the appointment of a full-time ambassador to the Vatican. The next step, gaining State Department approval, will be to ask the Senate, probably within the next week, to confirm regular diplomatic recognition for a Vatican ambassador.

Until now, the Myron Taylor appointment was as personal representative of the President; the new move will make it an official ambassadorship from the United States.

Protestants and Jews have probably assumed, since the retirement of Myron Taylor last month, that the matter would be dropped; or that at worst the President might continue the personal representative idea. It now becomes clear that efforts are being made to fix the Vatican appointment as a permanent one. It is also clear that a quiet campaign has gone on while most of us have been asleep.

As people who believe that this nation must set an example for the rest of the world in making church and state relations completely free, we must protest this determined drive to look favorably upon the state and temporal powers of the Roman Catholic denomination. We cannot tolerate the Vatican as a state power any more than we can favor the extension of temporal powers to the Presbyterians, the Methodists, or the Jehovah's Witnesses. There can be religious freedom for none if we do not stem this ugly tide!

There are three places where we must immediately voice our protest to this political maneuver: (1) President Truman; (2) Secretary of State, Dean Acheson; (3) Our individual Senators. Time is of the greatest importance and we should make ourselves heard at once!

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For March 12th.

Topics copyrighted by the International Council of Religious Education.

How Organize The Church. Acts 6:1-6.

When the Number of Disciples was Multiplied

As long as the disciples of Jesus were numbered in dozens and even up into the hundreds, there was little trouble about organization. When Jesus walked the roads and along the shores of Galilee and knew his disciples by name as John, Peter, Andrew and James, the trouble over organization was scant. It was a personal following and all problems of human relationships were easily handled.

It was not long after the death of Jesus that trouble arose over some very human problems. It started "when the number of the disciples was multiplied." The very fact that the number of disciples increased was enough to cause problems to arise. It was necessary to organize the disciples into a society or an association. It was not what Jesus came to do primarily, for his method was to go from place to place teaching and preaching and healing the diseases of the people. It was a matter of getting his gospel started and established in the lives of people that Jesus attended to first. It is always necessary to get something started and people interested enough to give themselves to it before an organization can be set up. In this the early disciples followed the correct procedure in organization.

Out of the simple fact that the number of disciples of Jesus increased rapidly within a few years after his death, the Christian church was organized. From that came organized religion and what we now call Christianity.

Instead of a few disciples of Jesus we now have hundreds of millions of Christians and a vast, varied, complicated, almost topheavy organization not of a Christian church but hundreds of major denominations differing over essential matters of discipleship.

"Members in Particular"

The organization of the early disciples into a church with "the twelve" and "seven men of honest report" and later into apostles and presbyters and a host of minor officers, followed a plan which any group would follow with different names for the offices.

In Paul's First Epistle to the Corinthians he wrote this to his newly organized church in Corinth: — "Now ye are the body of Christ, and members in particular." Just what he meant by this we are not sure, but it has been interpreted as "members endowed with a wide variety of gifts for ministration."

Paul listed certain offices and tasks in the church which he lifted into prominence and laid emphasis upon. The list is such that it may well be quoted from Paul's letter: — "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers: after that miracles, then gifts of healing, helps, governments, and diversities of tongues."

We may well leave to the church historians the listing of church orders and much of the age-long discussion that has fogged up some very simple jobs in the church until they appear as holy and God-ordained. The plain, simple unadorned truth of the matter was that in the early church there were pieces of work to be done which required special aptitude and training. Naturally people were selected with skill and ability to do the many different jobs that had to be done.

The first grand division that occurred among the "members in particular" was over leaving the word of God to serve tables. It was the old division among the people over *prophets and priests*. There was some practical work which had to be done and there was a kind of work also which called for speaking and teaching and conducting worship. It was very natural for some gifted brothers to seek help in "prayer and in the ministry of the word." We have traveled far toward pomp and ceremony and holy orders and the vast array of church officialdom since that day when a few widows were neglected in the daily allotment of alms while some of the brethren were engrossed in prayer and preaching.

Church Organization for What?

A cartoon appeared recently in a national paper which gave pause to many people who are bent upon organization as an end in itself. A highly organized piece of machinery was set up before people to gaze upon and admire for its intricate, complicated and effective running. A man was standing before the machine with a rapt look upon his face and at length he asked the attendant a very searching question — "What does the machine make?" The reply was simply — "Nothing. It merely runs."

It is time we ask every church this question and insist upon an answer: "Church organization — what for?"

Just now we need to overhaul the church's organization and bring it in line with its objectives. We fall into the deadening process of adding wheels within wheels and of developing a production line which produces new parts for old machinery of church organization.

The Greeks and the Hebrews got into a row over the neglect shown their widows in "the daily ministration" which was simply the distribution of daily food to the poor widows of the church. This called for a division of labor between the ministers of the word and the food distributors. It is good to find that in that early day the church of Jesus Christ was concerned with the poor and their daily ministrations. Today we either take care of such ministration by a more or less impersonal organization or turn it over to the state or town selectmen. It is at least refreshing to note once again that the Church of Jesus Christ was in its beginning an organization concerned, not with its own organization and growth, but in service and ministration. And let us not put too heavy an *ad* before *ministration* in our program of church service.

I Turned From Communism To Christianity

LEWIS R. SHULTZ

Recently I was baptized in a chapel of the Boston University School of Theology by Dr. L. Harold DeWolf, teacher and friend in whose college classes I was once student. In those days his ministerial functions had been of little interest to me. Now this ritual had deep meaning inasmuch as it represented my first formal step from Marxian Communism to Christianity.

This is in no way intended to be a "confession," a scholarly critique or an expose. Rather, it is a brief personal account of my acceptance, almost a decade ago, of the Marxist philosophy, certain phases of my experience in it and my final rejection of the doctrine as a whole.

Nominally a Protestant, I was reared in a home in which some emphasis was placed upon church-going and a great deal more upon moral principles. Due to financial straits, my father, an electrical engineer, became in 1931 unable to maintain our family. In consequence, as I was still a minor I was placed under guardianship of a private social agency. As I had been most inadequately prepared for earning a living, my lot in the years that followed was somewhat uncomfortable. The youngster of the depression era often had a difficult time establishing himself even when blessed with a home, a faith in God and confidence in his own fitness to survive the struggle. When these elements of strength were either lacking or put poorly furnished the road was indeed blocked. Some persons are given to a feeling of smug repugnance at the thought of revealing to anybody such skeletons in our American closet as are frankly mentioned here. They might well ask themselves whether it is not more worthwhile to put the searchlights on all conditions which tend to produce Communists rather than to conceal these known conditions out of a false and harmful pride. It is, I think, a fair generalization that the majority of Communists are frustrated individuals who are, for one reason or another, bewildered by the circumstances which confront them in their daily living. This is not to say, of course, that all frustrated persons become Communists.

I was a member, from 1939 to 1946, of the Proletarian Party. This is a small group of intellectuals of which most Americans have perhaps never heard. The party is Marxist, dedicated to the promotion of the Communist cause. The various members with whom I have been acquainted and associated are, in the main, sincere and earnest promoters of the truth according to their lights. It was because of the ideological grip which Marxism had upon me that only with great difficulty I succeeded gradually in divorcing myself from this group. During my connection with it I wrote articles for the party journal, gave lectures, sold literature to various bookstores, and for ten months served as National Organizer.

If a sense of frustration sometimes leads a person into accepting Communist teachings, similarly a sense of frustration often leads him out. This has been true in my case. In short, Communism fails to provide the answers to the deeper questions which trouble the searcher for truth. Basic moral problems are left unsolved. The dignity and worth of the individual person are denied in the interests of furthering and accentuating the class struggle. Some examples will illustrate these conclusions.

Theoretically, Communism aims at achieving the brotherhood of man. This is to be made possible by the abolition of our present economic system, capitalism. Capitalism is to be replaced after a revolution of the working-class, by a "dictatorship of the proletariat," that is, of the worker. Eventually, the dictatorship is to disappear and human brotherhood is to be thus finally realized. Marx, the founder of modern Communism, argued that the evils and injustices of society, such as war, poverty and unemployment, could only be eliminated when a party of the working-class organized, overthrew the capitalist class and in place of an economic system of individual ownership of the means of production set up an economy of collective ownership.

Communism thus involves a radical change in the form of society without a change in the character of the individual. It involves entrusting the management of the new society to a small minority of men who, however well-intentioned they might be with respect to the welfare of mankind, must inevitably, it seems, become corrupted with the power they possess. Far from wishing to terminate the dictatorship, they will then strive to perpetuate their power and privilege. History provides sufficient warnings on this matter.

The Christian must likewise seek the establishment of human brotherhood. He, too, must hate the evils and injustices which obtain in society. But he cannot subscribe to any course of action in which the individual is a mere puppet, however worthwhile the declared purpose. He believes that the purposeful action of rational and enlightened individuals is far more apt to engender a more desirable world than the regimented action of cultists. All worthwhile and enduring progress in the life of man has resulted from the acceptance of each innovation by the majority of the people as consciously willing individuals. Therefore, of course, the Christian must oppose any social change that does not include corresponding changes in the individual.

Marxian Communism asserts with doctrinaire finality that there is no God. It declares atheism to be an inseparable part of its philosophy. Friedrich Engels, in his eulogy of Marx at the latter's funeral, said, "Humanity is shorter by a head." Would not humanity be much shorter still if it denied God? Marx admittedly recognized the time-honored morals of mankind and was himself committed to them. At the same time he dogmatically affirmed that all ideas were the ideas of the ruling class in any epoch. How, then, can the basic conceptions of right and wrong have endured through all changes of society? Is it not a singularly convincing sign that there *is God?* The very desire for a better world is now for me no longer merely a reflection of material conditions but

the result of wanting to do what God wills.

The unity of theory and practice which characterize the Marxist must be achieved by the Christian to a far greater extent than now exists if any significant step forward to human brotherhood is to be made. It requires infinite courage to be a true Christian today because the paths of least resistance lead into the regimented camps of Left and Right where thinking is done for people by their leaders.

As for myself, finding that Communism was an unsatisfactory philosophy for the reasons mentioned above, as well as many others, I was for a time in an awful spiritual vacuum. The soul can never be more lonely than when it is unattached and drifting. Last fall I decided to get in touch with my old teacher, Dr. DeWolf, to unburden my troubled mind and have him encourage and guide me to a sustaining faith. His own unshakable and confident commitment to God and a scheme of values predicated upon this commitment persuaded me more than any other single thing that he could help me.

Several years before, in a letter to me, Dr. DeWolf had written as follows:

"If men ever give up the faith in a universal truth capable of ever-closer approximation by all who are willing to pay the price in self-discipline, then mankind will be doomed to incessant and utterly irresoluble conflict by brute force. Only to the degree to which men believe in some objective standards of decency and right and reason to which all are rightly subject can order and freedom be secured. Of course that means faith in the objectivity of moral ideals and the only intelligible form of that faith, when thought through, is, so far as I know, the belief in God. Hence that faith is the ground of all my hope for man and society, here as well as hereafter."

A thought to give pause even to a Marxist!

My call for help was answered and after much instruction, persuasion and my final decision, I have been baptized and am a Christian. I want to be a better one. My devoted wife, who never completely abandoned her faith, is now gladly joining with me in establishing a Christian home.

I do not know what the future holds. Perhaps God would like me to be a minister and lead other men into Christian brotherhood. If and when the road to that vocation is open I now believe that it is the best way in which I could serve Him. I have strong hopes of achieving this aim. But if it should prove to be God's will that I spend the rest of my life working as I now do in a foundry, I know that with His help I can be happy even there. The supremely important thing is to do God's will. In that, peace of mind can be found anywhere.

Edwin Holt Hughes

BISHOP FRANCIS J. McCONNELL

Edwin Holt Hughes was born in Moundsville, West Virginia, December 7, 1866, the son of Thomas B. Hughes, a Methodist minister. His earlier years up to the age of about 18 were passed in Methodist parsonages in West Virginia and Iowa. In 1885 he entered the Ohio Wesleyan University, from which he was graduated in 1889.

Edwin Hughes never had much to say about the years before he went to Delaware, Ohio, — not because there was any shadow or hardship in them, but because they were passed in just such circumstances as those of most boys in Methodist parsonages of that period, with frequent removals from place to place under the operation of the old-time itinerant system.

The conversation in the Hughes home was about like much conversation in preachers' homes elsewhere. There was a definite standardization of religious thought and speech in those days, — the emphasis being on a positive emotional experience of religion which was thought of as the normal and most thoroughly genuine. The young Hughes was a good deal confused by some of these utterances, with their definiteness as to what a religious experience is in the rather extravagant descriptions of the times. A few weeks after the freshman Hughes had enrolled at Delaware there was held there a special religious service for the students. At one of the exercises Ed knelt at the altar of prayer and a friendly counsellor simply said to him: "Behold, I have set before thee an open door." And Hughes said within himself, "I certainly can go through an open door." After that vision of obedience to the divine will appeared to him, it continued to appear to him through the entire course of life. The story of his life is one long comment of the Master's word: "He that doeth the will of God shall know of the truth of the teaching." All things that appealed to him as truth had to meet this test as to whether or not they came out of doing the divine will, — if it was emotional feeling, did it come out of doing what seemed to be right? If it was largely intellectual conception, did it come as conviction arising out of persistent and purposely moral activity?

It is at least suggestive to think of the career of our friend to think of him as moving through doors which one after another seemed to open of themselves before him. He never seemed to be looking about for openings,— one after another they were waiting for him. As soon as he determined to study for the ministry a friend came forward to lend him enough financial help to enable him to enter theological school. He had no sooner gotten well-started in theological school when Hope Chapel, in Boston, one of the pulpit agencies of the Old South Church, from which George A. Gordon was at the time the one who chose the preacher, opened to him. When graduation came, the Methodist church at Newton Center, Mass., which was famous for calling forth the highest and best in its preachers, beckoned to him; and when the pastoral time there was finished, Malden Centre, one of the most responsible pastorates in New England, was waiting for him. After that came the invitation to the presidency of DePauw University, which virtually meant pastor-at-large to the entire state of Indiana; and, finally, the election to

he Bishopric, which meant a larger active field than John Wesley had when he declared that the world was his parish. He frankly admitted that the entrance to these fields gave him pleasure, but I knew enough about his acceptance of all of them to know that he never in the lightest degree sought to open the door himself.

I suppose that any one who knew Edwin Holt Hughes thinks of him first of all as a preacher. His voice was a precious gift in its quality and its carrying force; and after the first few sentences of a sermon the voice ceased to attract attention for its quality as a voice and began to hold the hearers because of what the voice was saying. The sermon was always based on the will of God, and every sentence was written with the spiritual aim. It has been said of Methodist preaching that it has been chiefly instrumental, with the sermon not intended as an end-in-itself, but as an instrument. This was true in a sense of the Hughes preaching, though here the preacher worked toward the highest instrumentality, the creation of the sermon throughout so that it could be remembered on its own account and carried in the mind of a hearer through long years. The sermons were beautiful, not as arranged in rhetorical adornment but as built on a sound foundation, with true proportion among the parts, like a palace on a ship. This meant the constant use of the pen. There were very few things that Bishop Hughes said in public address which had not at some time been written down. For a loose extemporaneousness which had not back of it hard work with the pen, he had little patience. The result was a mastery of utterance resembling somewhat the sermons of Phillips Brooks, with whom, by the way, Hughes often discussed the problem of preaching. He used to say that the most nearly perfect of the Brooks sermons was the one entitled, "Judged by the Law of Liberty."

Since I have used the word *perfect,* may I say that in a long acquaintance with Borden P. Bowne, I never heard him pronounce a public address "perfect" but once. After a memorial address at services in honor of the late Alden Speare, a benefactor of Boston University, Bowne said to me that the address of Edwin Holt Hughes upon that occasion was "perfect."

Of the pastoral side of his work as a minister it is hard to speak, for there was so much of it, and it was done with such fine human exquisiteness of tact and feeling. One watching Dr. Hughes in his pastoral contacts or in his dealing with students might easily conclude that he personally knew everybody in his parish. It has been said of him, perhaps with exaggeration and perhaps not, that after a quarter-century of contacts in the state of Indiana he knew more persons in terms of personal contact than anybody else in the state. In this, of course, he was aided by a memory but little short of miraculous. But there was more in it than memory: there was genuine interest and thorough good will. His natural approach to any one whom he met was friendliness and helpfulness.

For the means he possessed he was the most generous man with his money I have ever known.

The entrance into a larger field of service, like the educational, led to something of a change in his preaching, — somewhat of a broadening of the range of interest. He preached once a month to the DePauw students, an audience of usually about seven hundred and fifty, with the atmosphere one of optimism for the most part, — and then, every few days, I might say, to audiences anywhere within reach, and Sundays to all types of congregations, Methodist and otherwise. During the first years at DePauw he usually spoke to widely varying types of audiences, to the number of about 300 every year. This rate of speaking continued during most of the years of his career as a bishop.

The episcopacy gave Bishop Hughes a prominence which nothing else could. I have said that in these later years there was a noticable broadening of his interests, not that he became especially concerned with a new order of things, but that he saw the importance of the principles for which he had always stood in new applications. For example, he had always been in favor of prohibition of the liquor traffic. Instead of loosening his grip on what he had always believed, the difficulties of enforcing the law on a nation-wide scale did not dim his ardor for his idea of the way to deal with it. He stood throughout his life for the treatment of the Negro as a human being. Indeed in the days just before the Civil War his father, Thomas B. Hughes, then a citizen of Virginia in what is now West Virginia, was so thoroughly abolitionist in sentiment that hoodlums attempted to burn down his parsonage. Hughes had no patience with segregation schemes. He felt that in this land the problem had to be worked with and by the two races together. One of the best speeches on the Negro question I have ever heard was by Bishop Hughes, under the one-word title, "Together."

For the progressive movements of the type led by Theodore Roosevelt he had large sympathy, though it would not have been fair to call him a radical, — "liberal" was the term he preferred for himself. In the seething social turmoil of these later days, he was against national isolation and thought that we should have to come to something in international organization akin to Woodrow Wilson's League of Nations.

He gave six months of service as a worker among the soldiers overseas during the first World War, — and would have been hard to win for the support of anything today looking for universal military conscription.

Some of the younger men among us would now and again become impatient with Bishop Hughes because he did not speak out more often on a wide variety of social issues. The reason for this was that he did not consider himself qualified to speak on any question that came up, and more especially because he could not always see a clear leading moral principle in some of these issues; when he did, he could speak with all the Hughes fire, as when back in the days of the Boer War he denounced England's treatment of the Boers. For the most part, however, he would not speak until he could put a problem on broadly human and moral grounds. Bishop Hughes did not try to speak on everything, but if there seemed at times to be a lack of extensiveness in his talk there was no lack of intensiveness when he did. (Please turn Page)

In college he never cared for mathematics, though he always got passing grades. In the classics he was excellent. There is a story told of him which I have verified by my own examination. The story is that once after Bishop Hughes had preached at the Sunday service at one of the foremost universities in our land he was walking on the grounds of the university and a professor pointed out to him a Latin inscription chiseled into a stone wall. The professor called the bishop's attention to the aptness of inscription. "Yes," said the bishop, "but the Latin construction is wrong." When Hughes visited that chapel again the offending Latin error had been chiseled away.

Just a word as to scholarly liberality. Just a year or two before "E. H.," as we called him, was elected bishop, a serious crisis arose in Boston University over the alleged heresy of Professor Hinckley G. Mitchell's teaching of the Old Testament. The incident caused sharp division in Methodist circles. Letters for and against Mitchell were sent to the appointing committee. I saw a good many of these letters. The most pronouncedly positive letter in favor of the accused professor was written by Dr. Hughes of DePauw University.

Probably the most widely known activity of Bishop Hughes in recent years has been his advocacy of the unification of the various branches of Methodism. He was equipped by an ancestral fitness to see both sides of the question as it concerned the relations between North and South. One of his grandmothers was an ardent Unionist and the other an ardent Confederate. As I have said, his father was an abolitionist. He was once captured by a band of pro-slavery men who first said they would hang him, and then mingled this with enough mercy to say that they would let him have a running start of a hundred yards and he could get away if he could. He got away.

By the story of his father's experience, and by his ancestral connections, Hughes knew both sides of the controversy, both North and South, and through the years came to see the worth of both sides. The historic truth is that the war from '61 to '65 was a totalitarian war, as every war is likely to be when the winning sides' war-cry is "Unconditional surrender."

Bishop Hughes was a member of the Commission on Unification, and everybody commended the value of his services there; but his decisive contribution was in his preaching throughout the South. He developed in the South the sentiment that made unification possible.

Still the actual voting issue was in doubt up to the last day. The bishop was at the Southern General Conference on the day when that conference was to do the final voting, and was to speak to the conference after the vote, whatever it might be, — acceptance, rejection, or compromise. He wrote three speeches,— one in case of acceptance, one in case of rejection, one in case of compromise. He got a chance to deliver the first, — a note of victory. When it was all over a discerning Southern Methodist said: "Bishop Hughes of the Northern Church is the best Southern Bishop the South ever had."

In this rapid glance down through this wonderful man's life we might get the impression that he had not known sorrow or had not been acquainted with grief. He had indeed met with unchecked success in his life-career, but he had his griefs. There is a phrase now almost slang which is significant of a heroic stripe of character: "He took his troubles in his stride." This fits E. H. Hughes. He was the father of eight children, two of whom died in early infancy, one at the entrance of adult life unfolding into fulfillment of sterling graces of character. Just a few years ago the wife of his youth died after a long illness bravely borne. The compensating feature is the devotion and love of the children who still remain.

I began these remarks with a reference to that Delaware prayer-meeting of the long ago, when a friend who understood Edwin H. Hughes said to him: "Behold, I have set before thee an open door." It is certainly permissible for the Christian friends of this man to believe that Bishop Hughes heard again, as he had heard so many times before, "Behold, I have set before thee an open door," — and that he passed on through the door.

How The Churches Help The Red Cross

ALMA D. FULLER

In Blackfoot, Idaho, a small group of church women defied local prejudice and fear by going regularly to visit patients in the state mental hospital. This set off a chain reaction in community attitude toward the mentally ill with benefits exceeding their highest hopes.

When a new superintendent took over the management of the hospital, he recognized the community's negative attitude as one of his greatest obstacles. The best adjunct to treatment for mental patients, he knew, is to surround them with normal activities — handicraft to keep hands busy and relax the confused mind; card parties, dances, games and community sings to provide social stimulation; walks, picnics, and fishing trips to bring patients outdoors; help in writing letters and in selecting reading material from the library to keep them in contact with new ideas; church services, Bible study sessions, and musical programs to nourish the spirit.

Such a program calls for volunteers, a great many of them, and the new superintendent knew they would have to come from the immediate community. Turning to the Red Cross, he asked for Gray Ladies to be especially trained for service in the state hospital. With the original group of church women volunteers as a nucleus, an all-out press and public speaking campaign was conducted to break down the community's prejudice of 38 year's standing.

Women as well as their husbands had to be convinced that they would be in no danger from violence; that there was no stigma to mental disease; that mental illness hits one in five families — that at one time they or their families might need help in being brought back from a world of delusion; and that their help really would be instrumental in making the miserable happy again. Six months later, over 50 women had completed an in

doctrination course and were spending time ranging from several hours to one day a week as Red Cross Gray Ladies. But it was not until Christmas came that their greatest contribution became apparent. They had completely changed community attitude toward the mental hospital.

Girl Scouts made holiday cookies and tray favors for bedridden patients. A women's church organization sent boxes containing lipsticks, silk scarfs, purses, handkerchiefs, and costume jewelry — enough to assure every woman of one or more gifts. Blackfoot merchants contributed neckties and socks for all men patients and included pipes and cigarettes for good measure. The Chamber of Commerce provided candy and nuts. The Red Cross chapter furnished funds for decorations. The Gray Ladies provided greeting cards as well as holiday delicacies. The "best Christmas the state hospital ever had," as one patient described it, came from the heart of a community which, six months before, had chosen to ignore it.

From all parts of the country come stories of how other church members have found the Red Cross to be a channel through which they may reach people who need help and through which they may receive free training to serve them more effectively. In Williamsburg, Va., a group of 12 men, headed by the president of the Presbyterian Brotherhood of Williamsburg, took a Red Cross instruction course to fit them for teaching hobbies, sports and group activities to patients in the state mental hospital there.

Churches in many towns provide work rooms for Red Cross sewing, bandage making, and other production activities. Women's organizations relieve chapter loads by accepting group quotas of garments, linens, and other gifts to make for hospitals, orphanages, homes for the aged, or the armed forces.

Many churches also help prevent community suffering and expense by furnishing rooms for Red Cross first aid and home nursing courses. Another deeply appreciated service is the old-fashioned church supper frequently provided for hospitalized servicemen or veterans who are able to take Red Cross-sponsored trips into town to shop, attend a football game or transact business. In Oakland, Calif., the King's Daughters organization keeps a steady supply of homemade cookies delivered to Oak Knoll Hospital to add a special touch to patients' diets.

For each such example of church co-operation with the Red Cross program of community service, one can find parallel examples of how the Red Cross helps the church, particularly by bringing the privilege of worship to many who are confined.

In Columbia, S.C., four Gray Ladies assist the VA hospital chaplain by playing the organ for services, assisting in special music for broadcasts over the hospital radio system and by ward visiting.

The Sedgwick, Kansas, Red Cross chapter met a request for a new altar in the VA hospital there.

Red Cross production workers in Augusta, Ga., made complete vestments, surplices and skirts, for the patients' choir at the VA hospital.

College student Red Cross volunteers at Baldwin-Wallace College, Berea, Ohio, take stretcher and wheelchair patients to and from chapel on Sunday mornings. College of the Pacific student volunteers have taken over the chapel service at Livermore VA hospital on Red Cross Sunday. A student pastor delivers the sermon and an organist and soloist from the department of music assist with the service.

Gray Ladies in Alexandria, La., help with clerical work in the chaplain's office. As in many other hospitals, they also hostess before and after hospital church services, inviting patients to attend, and helping them to get there.

At Mountain Home, Tenn., VA hospital, one Gray Lady and her husband interest many of their church friends in bringing religious services to the non-duty barracks on Wednesday nights. They work with the chaplain in planning the services a month in advance and act as host and hostess to the visiting speakers and musicians. They also see to it that the blind and the feeble are able to attend if they choose.

In response to the request of a young Negro Episcopal minister who was concerned about the leisure hour pursuits of the small boys in his church, Red Cross arts and skills workers teach weekly classes in handicrafts to the youngsters at the Episcopal parish house.

In DeKalb County Chapter, Georgia, two Gray Ladies who had had craft instruction taught crafts at summer Bible schools in Decatur and also in the Decatur Methodist Children's Home.

This happy relationship between Red Cross and church volunteers in meeting community needs is highlighted each March by the Red Cross Fund Drive. It brings its reminder of the need for funds to maintain the channels, the equipment, and the training through which all who care are enabled to serve their community more effectively.

AMERICA, — WHAT IF?

Philip L. Frick

What if we scorn our heritage,
Rememb'ring not the Founders' dream,
No longer strife for freedom wage,
And lose the light of Truth's fair gleam?

What if we slight ancestral fields
And careless let the thistles grow
That choke the soils sustaining yields,
And let grim lies their sorrows sow?

What if we thwart the people's rule
And hinder long the Common weal,
Or right of all we ridicule,
Nor sense of guilt for sins reveal?

What if for nation love grows cold,
And propaganda poison casts,
And plotters in their pow'r grow bold,
And injury do that time outlasts?

With humble hearts we hope in Thee,
In penitence we seek Thy will,
Give us Thy Truth that sets us free, —
May we Thy holy plan fulfill!

Mrs. Downs At Cambridge

Marion Jackson Downs, lyric soprano, will present a concert on March 3rd at the Harvard-Epworth Church, Cambridge, Mass., at 8:00 p.m.

Mrs. Downs has conducted many concert tours at leading colleges, churches and universities across the country. She is especially well known in the Southwest and on the Pacific coast. For several years she was one of the soloists on Station KTBC, Hollywood, and was a popular performer on programs for the Junior League, the Friday Morning Club and other social and civic groups. When her husband, Dr. Karl Downs, became president of Sam Huston College in Austin, Texas, Marion Downs used her singing ability concertizing in the interest of the school. In a successful tour of Mexico with the college choir, Mrs. Downs was the featured soloist and gave a special performance for President Miguel Alleman.

Her musical background was developed under Guiseppe Boghetti, famous tutor to the celebrated Marion Anderson, and under Homer Samuels, coach and accompanist of Galli-Curci. Since the tragically sudden passing of her husband two years ago she has been pursuing further study at the Juilliard School of Music, New York City, following the advice of the great missionary to India, Dr. E. Stanley Jones, turning her "tragedy into triumph . . . sorrow into song."

W.S.C.S. Assembly In Cleveland

The third quadrennial assembly of the national Woman's Society of Christian Service of The Methodist Church has been called to meet in the Music Hall, Cleveland, Ohio, April 18th to 21st. It is expected that 3,500 women will attend, representing 1,500,000 members of the Society in 26,000 local churches. Mrs. Frank G. Brooks, of Mt. Vernon, Iowa, national president, will preside.

"Christian Faith for a World in Revolution" has been chosen as the theme of the four-day gathering; and "Draw Thou My Soul, O Christ" is the assembly hymn. Mrs. Brooks will open the assembly with an interpretation of the theme; and there will be greetings by Bishop Hazen G. Werner, of the Ohio Area of The Methodist Church. Dr. Harold A. Bosley, pastor-designate of the First Methodist Church, Evanston, Ill., will lead the meditations throughout the assembly; and special music will be furnished by the National College Singers, Bennett College Singers, and Scarritt College Singers.

Among the principal guest-speakers will be: Bishop G. Bromley Oxnam on "Jesus Christ, the Great Revolutionist;" Mrs. Vera Micheles Dean, "The World in Revolution;" Dr. Benjamin E. Mays. "The Christian's Responsibility for Human Rights;" Dr. Glora M. Wysner, "World Missions and Emerging Leadership;" Mrs. Mildred McAfee Horton, "The Christian Woman's Responsibility for Missions Through Education;" Bishop Arthur J. Moore, "A Panoramic View of World Missions."

Features of the program will include a communion service, on the first afternoon, conducted by Bishop Werner and the Ohio district superintendents; introduction of missionaries and deaconesses by Mrs. J. D. Bragg and Mrs. A. C. Johnson, and of World Federation guests by Mrs. Paul Arrington, on the first evening; the launching of the "Roll Call of Methodist Women" on the 19th; and a commitment service on the 21st. On the morning of the 20th, the assembly will meet in five sections to discuss, "The Christian Woman's Responsibility for World Missions," and in the afternoon for informal discussions with missionaries and nationals.

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

I suppose that this treatise would come with better grace from a man who was a Ph.D. and yet I do get a kick out of those boys and a lot of other people do also. Let me state at the outset of this frivolous discussion that this is no attempt to discourage learning or even the acquisition. I am just sharing with my readers a few definitions of a Ph.D. which I got from the immortal Dean Briggs of Harvard. Here is one of the definitions he handed out with a chuckle:

"Dr. William D. Monroe says that the process of getting a Ph.D. is learning more and more about less and less."

But perhaps the best story to illustrate this is told by Bishop McConnell. In one of his conferences there was a Ph.D. from Boston University but he couldn't preach, and what is more, he couldn't get along with his people. One man said of him, "The milk of human kindness is all dried up in his soul." Every year that man had to be moved. Bishop McConnell determined to discover what was the trouble, so he met with the Official Board of the church to ask a few questions. In starting the talk he said to the board, "What's the matter with this man? He is a graduate of Boston University School of Theology; he is an A.M., an S.T.D. and a Ph.D. He was Phi Beta Kappa in college. We have never had a better trained man in this conference. Just what is the trouble with him?"

An old farmer, who was accustomed to quick, efficient and direct decisions and to speaking the truth as he saw it, said to the bishop, "Well it's this way, bishop; what's the use of having a pedigree if you ain't got a *hoss?*"

Theologs Raise $10,000

"Religion in a World of Tensions," the theme for Boston University's Founders Day Institute on Monday and Tuesday, March 13th and 14th, 1950, will have many interesting sidelights among which will be dedication of the university's School of Theology building, where on the third floor is a quiet, secluded little prayer chapel, funds for which were raised by the students of theology during the Crusade Challenge Campaign which produced the money to build the new home for their school. They garnered $10,000 to build and equip their prayer chapel.

The chapel, in the new theology building, with its oak paneled walls, altar and chairs, its $500 Estes electric reed pipe organ donated by the Seminary Singers, and its eight stained glass windows, has a seating capacity of 40. The surroundings of the chapel suggest a feeling of reverence.

The chapel is used each morning from 8:00 to 8:30 for daily worship services, on Thursday mornings from 7:30 to 8:00 for communion services, and in the evening for meditation and prayers. It is open at all times for those who wish individual worship.

Eight stained glass windows adorn the right wall of the chapel, each depicting a religious story. These stories are a celebration of the life of some outstanding Saint in the history of the church. The period covered by this pictorial history moves from the Eastern church, through the Roman and Protestant churches to the Quaker church.

The religious, story-telling themes have been very well depicted in stained glass by Mr. Wilbur Herbert Burnham of Boston.

The first window in the pictorial history depicts St. John of Damascene from Syria; the second, St. Bernard of Claravaux from France; the third, St. Catherine of Siena from Italy. Next appear Friends of God from German, Holland and Belgium area, St. Theresa of Avila and St. John of the Cross from the Spanish, William Law from the English, and the last one depicts the Saint, John Woolman from America. Each Saint is set against a background of a blue shield which represents Purity of Mystical Life.

Each Saint is noted for some greatness and therefore an individual story is told by each window. St. John is noted not only for his quality of devotional life, but for his practical gifts. He was able to give both piety

nd service without any withdrawal from ociety.

The campaign for prayer chapel funds tarted in March, 1947, and ended last May (1949), the money being raised under a "give-or-get" basis, that is, the student either donated to the fund himself or secured a donation from outside the school. The late Dr. William H. Stewart started the campaign nd directed it until his illness and death, when the work was continued under the guidance of Boston University Chaplain Stanley H. Martin, who completed the task. Dean Walter G. Muelder, youthful School of Theology dean, had a hand in planning the theme of the legends told by the stained glass windows.

Charles Stuart Otto

David Harold Hickey

The Rev. Charles Stuart Otto was born in Waverly, Nova Scotia in 1877. His parents were James T. Otto and Eliza Blackett Otto. His mother was the sister of Dr. C. W. Blackett, an honored member of the New England Conference.

Dr. Otto received his early education at Halifax Academy and attended the Brunswick Methodist Church where he came under the influence of Dr. William F. Dobson, one of the pulpit greats of the Maritime Provinces. During the Hunter and Crossly evangelistic services he made a decision for the Christian life. He came to this country at the age of nineteen and was employed as a stationary engineer at the Waltham Watch Factory. Feeling the call to the ministry, he attended Wilbraham Academy and after graduation enrolled at Boston University College of Liberal Arts, receiving his degree in 1907. He entered Boston University School of Theology the same year and graduated in 1910. He also did graduate work under Borden P. Bowne.

In 1908 he married Myrtle A. Belyea. There are four children, all of whom survive him: a married daughter, Mrs. Harry F. Hey; Charles Hamilton Otto of Worcester; the Rev. Paul Newton Otto, pastor of the Park Avenue Methodist Church, New York City; and Stuart Otto, a research chemist.

After supplying in the then East Maine Conference and at Swampscott, Mass., Dr. Otto was received into the New England Conference and appointed to Upham Memorial Church at Forest Hills. He was ordained at St. Paul's Church in Lowell, a church of which he was later pastor. Other churches served were Winthrop, Wesley Church in Salem, St. Paul's in Lowell and Wesley Church in Newton. He was appointed superintendent of the Boston District in 1932 and held that office for 8 years, the second longest term in the conference. His last pastorate was at Robinson Memorial Church in Malden from which failing health obliged him to retire. During the last two years of his life he resided in his former parish at Lowell where he passed to his reward on Feb. 14th.

Dr. Otto became a leader in the New England Conference early in his ministry. He possessed a brilliant and penetrating mind and was long known as one of the ablest debators on the conference floor. He had a keen sense of humor and had the happy faculty of relieving a tense situation by his ready wit and repartee. His humorous remarks were often repeated and greatly enjoyed by his brethren.

Dr. Otto was an outstanding preacher. With his remarkable voice and commanding personality, his sermons made a profound impression upon all. There was a touch of lyrical beauty in much of his preaching. While he laid no claim to poetical ability, he often wrote verses for his friends and occasionally for publication that were rich in beauty and sentiment. He also wrote several hymns; one on "The Church of God" was read by Bishop Hartman at his funeral service.

Dr. Otto was an able administrator and helped to solve many of the problems of Boston Methodism during his term as superintendent. But more than that, he was a pastor and friend to the men of his district. The sorrows and sicknesses of the parsonage families were his and he was unsparing in his efforts to help and comfort. He loved to preach but he also loved to minister to those in need. During World War I he acted as chaplain to the soldiers at Fort Banks and Boston Harbor and continued his service during the influenza epidemic unmindful of his personal safety. He loved little children and they adored him. No sooner would he appear on the street than the children of the neighborhood would flock to his side. He would often be seen sitting on the parsonage steps surrounded by children.

All who talked with Charlie during the last few years of his failing health were inspired by his courage and delightful manner. His cheerfulness never deserted him, even in his hour of suffering. He knew the end was not far off and with a soldier's courage he waited with a smile on his face and laughter in his heart. He was admired for his manliness and forthrightness. He hated affectation, cant or anything that savored of sanctimoniousness. He was a lover of the great out-of-doors and his fishing trips were annual pilgrimages. He visited the Sportsman's show the Friday before his passing. He lived a full life to the end.

Funeral services were held at his former church, St. Paul's, Lowell, conducted by Dr. Daniel L. Marsh and assisted by Bishop John Wesley Lord, the Rev. George E. Heath and the Rev. D. Harold Hickey. Bishop Lewis O. Hartman gave the eulogy. Interment was at Waltham, Mass.

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Miscellaneous Advertisements

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A Rare Letter

An amazingly well preserved letter written 188 years ago by a noted Roxbury clergyman to his parishioners was found recently tucked away in a chest of drawers given to Morgan Memorial by an unknown contributor.

The letter was written in 1762 by the Rev. Amos Adams, graduate of Harvard College in 1752 and an ardent patriot, while he was minister of the First Parish, Roxbury, Mass. The church, now known as the First Church Unitarian in Roxbury, on Putnam Street, occupies an edifice which is an old landmark and has a most interesting history.

The Rev. Henry E. Helms, formerly pastor of the Church of All Nations and now assistant executive secretary of Morgan Memorial, said that the letter, slightly yellowed with age and done in beautiful handwriting, would be turned over to the church to be kept with many other historical documents.

The letter deals with the clergyman's financial difficulties in which he points out to his church members that he was having trouble paying his bills, that he had no clock or watch, or horse of his own.

While he thanks the church for punctual payment of his salary, he expresses resentment that some "hath intimated that I am growing rich and laying up money for my family." Apparently facing a crisis because of inflation even in those days, he said in the letter that prices were going up and that ninety pounds in 1753 was more than equal to 120 pounds in 1762. Rather than saving money, he said he owed 250 pounds because of the rising costs and then proceeded to ask for an advance so that "I may be freed from debt and my mind freed too from anxiety."

The present minister of the church, the Rev. Roy B. Wintersteen of St. James Street, Roxbury, will accept the old letter of his predecessor on behalf of the church. He said that the Rev. Mr. Adams was ordained to the pastorate of the church in 1753, one year after his graduation from Harvard. He was the eldest of eleven children, born in Medfield, Mass., and that he died in 1775 from exposure after preaching in the open air to soldiers of the Ninth Continental Regiment of 900 men of which he was the chaplain. Said Mr. Wintersteen: "The Rev. Mr. Adams was a very popular preacher in his day and his preaching was calculated to prick the consciousness of sinners."

The complete text of the letter follows:

To the Inhabitants of the first Parish in Roxbury, Assembled this Day, March 29, 1762.

Roxbury, March 29, 1762.

Dear Brethren:

I may not omit this opportunity of thanking you for the punctual payment of my salary and also for the additional Ten Pounds which I have received; I like wise heartily thank those of you who have afforded me private benefactions; these I receive as the kind Testimonials of your Affection, and they have been a considerable assistance to me in the support of my Family.

I have understood that it hath been intimated by some, that I am growing rich, and laying up money for my family. Justice therefore to myself and compassion for my Family require me to set that matter in true light.

I have now received from you nine months salary. I do not know how it was possible for me or my family to live with greater care and frugality, both as to clothing and provisions, then we have lived, consistent with that Decency, which I know you would have your minister preserve. I have neither right Title claim or interest in any real estate in the world, besides the half acre on which my little plain and unfinished, unadorned House do stand. I have neither clock in my house, nor watch in my pocket, nor Horse to ride on, neither have I any way the means of purchasing one, nor have I cash to the value of 3 and on the balance of accounts, I can assure you, I do owe 250 more than I have due to me in the world.

I say not these things to reflect on you. I am obliged to many of you for undisclosed kindnesses, but my circumstances require it of me; nor is there scarce anything I should do with greater backwardness than make such a representation as this, which I believe I should never have had occasion to do, had things remained on the same footing as they were when my salary was granted in 1753.

The source of this Evil, I apprehend, is the great rise of all the necessarys of life, since the year 1753; this Inconvenience I endeavoured by Frugality and self-denial for some years to remedy, but it is now become Insupportable. I am very certain that the 90 my stated salary, when I settled here, would then go as far towards the support of a family as 120 will now, or hath for some years past; by this means it hath happened that instead of making some little provision for my family while it was small and my children young, (which your Salary together with the private Helps I have received would otherwise probably have enabled me to do) I have laid up nothing, but instead of that am considerably in Debt.

This matter cannot fail to engage your attention, and I further make liberty to make two proposals to you with one or other of which I must Intreat your compliance, viz:

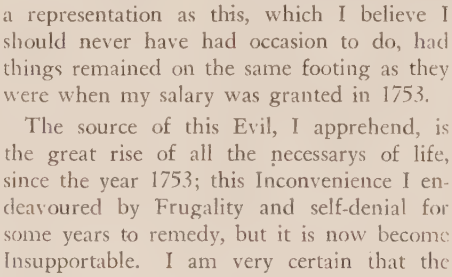
First, that you will estimate the price of the necessarys of life in 1753 when you granted me 90 per annum; and likewise the price of the same as they are now, and have been from time to time for several years past, and make me some suitable consideration (allowing the Ten pounds per annum as part) for the great loss I have sustained by the enhanced price of the Necessarys of a Family; and that you will grant me the value of 90 per annum according to the price of things in 1753 until such time as they shall descend to the price they bore at the time my salary was granted. or

Secondly, I propose that you make such perpetual addition to the 90 per annum, as may in some measure make amends for the great damage I have sustained already and may still sustain unless something is done to make good my salary according to the price of the necessarys of living.

My Dear Friends, I am content to suffer as well as my neighbour! in the Calamity of War, though thousands in the Country are enriched by it: but it is hard to lose, as it were, the little that all my family could expect and to be reduced to straits by it also.

Some may say that others have suffered as well as I, that Taxes have been increased, and some have in years past hired men into the War, but you are at liberty to estimate and deduct the extraordinary sum of my little pittance of Estate would have paid had it been subject to tax and as much as the richest man among us paid to hire men into the war, from the proposed consideration, and then you will be pleased to consider that if others have shared in the enhanced price of the necessarys of living, there is scarce any man but has had it in his power in some measure to make himself amends, and how many have fully done it by the high price their productions have born, it is needless for me to mention, but you are sensible. I have never had it in my power to make myself the least amends in any way whatsoever.

I would by no means propose anything that would oppress the poor, rather than do this I would abate my instant demands. I rejoice in the prosperity of many amongst us, and in the great addition, I apprehend is made to the rentable estate of this Parish since the year 1753 when I came here, and also the singular advantage you enjoy by having a school maintained for you, without the least expense to you. I cannot think it unreasonable to propose that my salary be fully made according to the expenses of a family. I am sure if you were able to give me 90 per annum when I settled you are able to afford me at least the full value of



hat now, and would it not hard in so ancient nd able a Parish as this to be obliged to live n such a pinching manner, and notwithstanding be unable to lay up anything for my amily — forgive the Thot, I am persuaded ou are unwilling that this should be the ase.

The affecting Providence of God in taking way in so awfull a manner My Firstborn nd dear Son (I remember the wormwood nd the gall) I desire may teach me not to e too greatly distressed for my family, children are tender plants easily cut down, but s it possible for a Faithful Husband and Tender Father to consider a prudent wife nd his dear children liable, whenever their ead is taken away, to be scattered in the vind without any provision for feeding and lothing them as is now the real condition f mine?

Am I unworthy? Let me ask your compassion to my wife and children, who I am ure never forfeited your regards.

I am deeply sensible I have done nothing o claim your favors. If my poor imperfect ervices meet with any degree of acceptance rom any of you, it is as much as I could xpect. If I have done anything acceptable o my Master, I adore the Grace that will ccept my reward an unprofitable servant. f my Ministrations have been of spiritual rofit to any amongst us (give the glory to God) I account that my labour hath not been n vain in the Lord.

I am your unworthy Servant in the Gospel,

Amos Adams.

P.S. I should take it as a great favour, hat those of you whose circumstances do ermit, would advance in the weekly contribution, so that in 3 or 4 weeks I might eceive 250 which will be accounted for by he Treasurer, and considered as part of your ate on my salary for this year, that I may e discharged from Debt, and have my mind reed from anxiety which is also mine infirmity.

A. Adams.

Freedom Under China Communists

Christian church activities in Communist-ontrolled city of Nanking, China's erstwhile apital, are "continuing as usual" and without undue restraint or interruption, according to a missionary-correspondent there.

Pointing out that several church workers' onferences have been held in the city within recent weeks, he says that "generally speaking, in this area it is quite easy to continue s usual with all services and 'good works.'

"People are free to go out without restrictions within the city limits, but by nine o'clock at night the streets are deserted, and one hesitates to be out much later unless here are several people along."

He reports some hardships among the population because of a shortage of food, fuel, and other commodities. To help refugees in Nanking, Ginling College students voted to give these underprivileged people the money which they otherwise would have spent for Christmas gifts.

Similar statements come from President Francis C. M. Wei, of Huachung University, who summarizes statements made recently by Deputy Mayor C. Y. Chang of Hankow, who is also liaison officer for the new government.

"At first," writes Dr. Wei, "he made it quite clear that Communists have no religion and cannot believe in any religion, but he said that this does not mean that the Communists cannot co-operate with other people who have religious convictions. Religious liberty is guaranteed by the basic principle on which the new government has been organized.

"He called our attention also to the fact that while in Soviet Russia there is liberty for people to have anti-religious propaganda, as well as to believe in religions, there is no such anti-religious liberty in China for two reasons: (1) Chinese society has not reached the democratic stage of development to have anti-religious propaganda, as well as religious propaganda in the same community, for fear it might lead to disturbances; (2) Communists were oppressed by the Nationalists before this time, and now that they have come into political power, they do not want to oppress other people on account of their convictions. Therefore, religious liberty is absolutely guaranteed by the government.

"He concluded by saying that the Communists believe the time will come when there will be no religion in the world, and they believe also that by that time there will be no Communism either, but with a smile he said, 'That day will be quite remote . . . and therefore people who have religious beliefs do not have to worry about them'."

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The Parson's Corner

The other day in Boston, attending a State Council of Churches session, it was my privilege to break bread with Bishop Norman B. Nash of the Episcopal Church — as friendly and likable a Christian gentleman as one could meet.

It was necessary, however, for him to leave early, and when I prepared to go my hat was missing. Now it was a beautiful new hat — a Christmas present — and I was proud of it. So I waited until all the others had found their things, and only one lone hat remained unclaimed on the rack. It was precisely like mine except that it was a size too large, and had the name of Bishop Nash in the band.

That afternoon, with an Episcopalian bishop's hat on my head and well down over my ears, I took up the chase and finally cornered my hat, though I never did catch up with Bishop Nash.

This week the mails brought me a little devotional book called "The Atoning Life," written 42 years ago by Dr. Henry Nash, and republished as the Episcopalian Presiding Bishop's selection for Lent of this year. On the facing page were written these lines:

"To the Rev. Hughes Wagner — this peace offering — from Norman Nash (son of Henry), with many apologies. 1-30-'50."

It was such a gracious thing to do. How neatly it switched me from the role of creditor to debtor! I wrote back that I felt like paraphrasing Peter, ". . . not my hat only, but my shirt and my shoes." — *Reprinted from The Carillon, Springfield, Mass.*

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PERSONS

The Rev. Clifford H. Osborne, pastor of the Pleasant Street Methodist Church in Waterville, Me., is an instructor in the department of religion at Colby College during the current semester.

The formal opening of WBUR, Boston University's frequency modulation radio station, is being held today at 84 Exeter St., in Boston. The opening broadcast is from 4:00 to 5:00 p.m.

Dr. Charles E. Parkhurst of Somerville, Mass., is a patient at the Whidden Memorial Hospital at Everett, Mass. Dr. Parkhurst is a son of the late Dr. Charles Parkhurst, former editor of ZIONS HERALD.

Mrs. Edgar J. Helms of Watertown, Mass., widow of the founder of Morgan Memorial in Boston, died on Sunday, Feb. 19th. Funeral services were held on Friday, Feb. 24th at the Church of All Nations at Morgan Memorial, Boston, Mass.

The Rev. A. Stanley Muirhead, retired member of the New England Southern Conference, died in Los Angeles, Calif., on Feb. 17th. Funeral services were held on Feb. 21st from the Pope Memorial Church in North Cohasset, Mass.

The Rev. Albert L. Smith, oldest member of the New Hampshire Conference, is a patient in George Washington University Hospital in Washington, D.C. Dr. Smith received the retired relation in the New Hampshire Conference in 1933.

The Rev. Dr. Jacob S. Payton, Washington correspondent for *The Christian Advocate*, is a patient at Sibley Hospital in Washington, D.C., following a coronary thrombosis.

BERLIN — Dr. Toyohiko Kagawa, noted Japanese Christian leader, who is now in London, England, plans to tour the Western German Republic during the first half of April, it was announced here. Dr. Kagawa is expected to arrive in Germany after a visit to Scandinavia. His itinerary will include Cologne, Frankfurt, Tubingen, Stuttgart, Nuremburg, Erlangen, Berlin, and Hamburg.

Boston - Lynn Workshop

"Our Faith in the Kingdom of God" is the theme for the final session of the 1949-50 Boston-Lynn Preachers' Workshop to be held Monday, March 6th, in Wesleyan Hall, Boston. The program, starting at 10:45 a.m., will include a brief memorial service for the late Bishop Edwin Holt Hughes conducted by President John Snook, Jr. The morning's panel, led by District Superintendent Willard C. Arnold, will be composed of Dean Walter G. Muelder, Professor Allan Knight Chalmers, the Rev. Harry B. Hill, and the Rev. William R. Leslie.

The inspirational address will be given by Professor Edwin Prince Booth of Boston University School of Theology, who will speak on "The Kingdom of God."

Coffee and doughnuts will be served during the fellowship period beginning at 10:15 o'clock. At the business session officers for 1950-51 will be elected.

View Old Letters

This ancient letter, written by the pastor of the First Parish, Roxbury, 188 years ago, in which he complains of inflation and the rising costs of living is accepted by the Rev. Roy B. Wintersteen (right) from the Rev. Henry E. Helms, Assistant Executive Secretary of Morgan Memorial. The letter was found in an old chest of drawers donated to the Goodwill Industries. The chest is in the background. In the letter, the minister complains of having trouble paying his bills, of having no clock or watch, and no horse of his own and asks for a loan of 250 pounds to meet his debts *(See story on page 16)*

Paul Blanshard, author of "American Freedom and Catholic Power," sailed for Europe on Feb. 23rd aboard the Queen Elizabeth, to establish headquarters in Rome as the special correspondent of *The Nation* during the Holy Year. While abroad, Mr. Blanshard will visit various centers in the Middle East and Europe and will write a series with respect to Vatican policies and objectives in these areas, to be published in *The Nation*. He will also complete work on a sequel to his last book which has been one of the most controversial publications of the past year, and is now on the non-fiction best seller list.

The Rev. J. Arthur Edwards, who served the Methodist church for 54 years, died on Monday, Feb. 20th, in Taunton, Mass. He retired in 1947, having served six pastorates in the New England Southern Conference as well as terms in the North Minnesota and N. W. Iowa Conferences. He is survived by his widow, Maggie L. (Hamilton) Edwards and his son, Foster H. Edwards of Hingham and a brother Albert. Funeral services were held Feb. 22nd in the Calvary Methodist Church, Taunton. The Rev. Samuel T. Lippincott, pastor, assisted by the Rev. Alfred Wood and the Rev. Samuel A. Livingstone conducted the services. Bearers were the Rev. T. R. Burns, the Rev. R. H. Chrystie, the Rev. S. R. Luthy, and the Rev. W. T. Wallace. Interment was in the Mt. Wollaston Cemetery, Quincy, Mass.

The Rev. John David Lee, formerly a member of the faculty at Emory University, Atlanta, Ga., was married last week to Mrs. Lilian Wilson Lavery. Dr. Lee, now a minister of the Episcopal Church, and Mrs. Lee will make their home at 725 Leavenworth St., San Francisco, Calif.

The Boston University Women's Council held a reception on Feb. 28th honoring Mrs. Everett O. Fisk, who celebrates her 89th birthday on March 1st. Mrs. Fisk, prominent in New England Methodism for many years, is the founder of the Council, and was responsible for the completion of the Woman's Building at 146 Commonwealth Ave. in Boston, Mass.

Albert D. Locke, 87, oldest resident of Waban, Mass., passed away on Feb. 18th at the Newton-Wellesley Hospital. Funeral services were held on Feb. 20th at the Newton Cemetery Chapel. Mr. Locke is survived by his wife, the former Minnie I. Herrick, a member of the Newton Upper Falls Methodist Church; one son, Ellsbree D. Locke of Waban, Mass.; a granddaughter, Mrs. Arnold Nichols of New Bedford, Mass.; two great grandchildren; three sisters, Miss Lucy Locke of Waban, Mrs. Oscar Nutter and Mrs. John Coward, both of Newton Upper Falls, and a brother Mr. Herbert E. Locke, also of Newton Upper Falls.

Dover Dedication

St. John's Methodist Church in Dover, N.H. has recently celebrated a week of festivities marking the refurnishing and redecorating of the sanctuary of the church of which the Rev. Edwin T. Cooke is minister. On Jan. 8th Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church conducted the service of rededication. During this service there was also, in addition to the rededication of the sanctuary, the consecration of 22 gifts and memorials in honor of several living members of the parish or in loving memory of those departed. In the

ening of the same day the first Communion the new year was held by candle-light in e sanctuary. Music was furnished by the . John's choir under the direction of May-ard Cheney, with Mrs. Helen Bourn as rganist.

hrensperger To India

NASHVILLE, Tenn., — After 10 years as litorial secretary of the Department of chools and Colleges of the General Board f Education of The Methodist Church and editor of *motive,* Harold Ehrensperger resigning to go to India where he will e teaching and experimenting in dramatic ethods at Leonard Theological School in bbulpore, Central Provinces, India.

Mr. Ehrensperger came to the Board of ducation of the Methodist Episcopal Church, North) as director of the Department of lays and Pageants of the church, the first f its kind in the country. He had been e founder and head of the Department of rama in the church at Garrett Biblical In-itute, the graduate school of theology at orthwestern University. Mr. Ehrensperger egan his dramatic work at Harvard under rofessor George Pierce Baker in the '47 Workshop and also lectured on drama at the hool of speech at Northwestern and Uni-ersity College in Chicago. He was on the aculty of the Breadloaf School of English, nd has been the Gates Lecturer on drama at Grinnell College.

re-Lenten Advance

Under the direction of the district super-ntendent, the Rev. Charles Allen, the min-sters and wives of the Worcester District of e New England Conference held a Pre enten Advance program on Monday, Feb. 0th, at the Epworth Church in Worcester, Mass. Dr. H. Hughes Wagner of Trinity Church in Springfield, Mass., was the in-pirational speaker; his message: "Our Faith n Immortality." Prior to the address there was a panel composed of Dr. C. W. Jeffras, ohn D. Erb, Ernest Case, and Claude Voor-eis, under the leadership of Mr. Allen. ast fall it seemed fitting to the district uperintendent that the men of the Worces er District have a morning of inspiration efore the Lenten season to consider together he deeper meanings of one of our great reaching emphases, "Our Faith in Immortal-ty."

National Choir

The National College for Christian Work rs A Cappella Choir participated in the first nid-western Westminster Choir Clinic and Festival, sponsored by the greater Kansas City alumni chapter of the Westminster Choir College, Princeton, New Jersey. Other participating choirs were: Golden Cords Chorale, Union College, Lincoln, Nebraska; Kansas City University A Cappella Choir, Kansas City, Mo.; and Second Presbyterian Church Choir, Kansas City, Mo. The guest conductor was Dr. John Finley Williamson.

This festival of music was held at the Sec ond Presbyterian Church in Kansas City on February 5th. Dr. R. Park Johnson is minister.

Mr. Lawrence Fink is the director of the A Cappella Choir at National College. He is taking his choir to the General Assembly meeting of the Woman's Society of Christian Service to be held in Cleveland, Ohio in April.

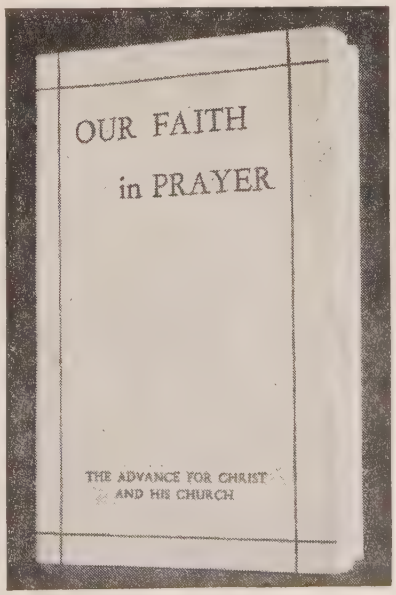
Winchester Church Rededicated

A special service was held in the Crawford Memorial Methodist Church, Winchester, Mass., Sunday evening, Feb. 19th, celebrating the complete redecoration of the Sanctuary. This was the culmination of several projects carried on during the past two years.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, spoke on the tremendous opportunities ahead for the church of Christ and her faithful followers.

Within the past two years, the outside of the church has been painted and the Winnifred L. Crawford Room, used for all organizational meetings, has been completely redecorated. A volunteer project has resulted in the painting of the four Sunday school rooms and the building of a new room. In addition to these projects, floors in both the church and parsonage have been sanded and finished, several rooms in the parsonage papered and painted, and an outside coat of paint added.

The rededication service also marked the beginning of the third year in Winchester in the ministry of its pastor, the Rev. John Snook, Jr.



EVENTS

Alice Appenzeller Dies In Korea

Miss Alice Rebecca Appenzeller, honorary president of Ewha College in Seoul, Korea, the first college for women in all Korea, died on Feb. 20th in Severance Union Hospital, Seoul, from a cerebral hemorrhage following a stroke, according to cable advices received by the Board of Missions and Church Extension of The Methodist Church. Miss Appenzeller had been a missionary of The Methodist Church in Korea since 1915, and was one of the organizers and later for 18 years the president of Ewha College.

Miss Appenzeller was born in Seoul, on November 9, 1885, the daughter of the Rev. Dr. and Mrs. Henry G. Appenzeller, the first missionaries appointed by The Methodist Church to inaugurate Christian work in Korea.

For five years after graduation from Wellesley, Miss Appenzeller taught in Lancaster, Penn., and then was appointed a missionary of the (former) Woman's Foreign Missionary Society of The Methodist Church, and assigned to educational service in the land of her birth. All of her missionary career was served in connection with Ewha College — as teacher, as vice-president, as president, and, since 1939, as honorary president.

Wesley M. Carr

The Rev. Wesley Moore Carr, missionary of The Methodist Church in southern Brazil, and a former member of the faculty of Vanderbilt School of Religion and of Scarritt College, Nashville, Tenn., died on Feb. 7th at Rudge Ramos, State of Sao Paulo, Brazil, following a brief illness.

Born in Hughart, Greenbrier Co., West Virginia, Dr. Carr was educated at Randolph-Macon College, Emory University, and Union Theological Seminary. He first went to South America, as a missionary of the former Methodist Episcopal Church, South, in 1922, and joined the staff of Granberry College, Juiz de Fora, Brazil. For a period he was principal of Union College, Brazil, and then acting president of Granberry College, the highest ranking institution of The Methodist Church in that republic. During an interim period in the U.S.A., he taught at Vanderbilt and Scarritt.

Before entering missionary service he was a pastor in the Baltimore Conference of the Methodist Episcopal Church, South, his first appointment being to the Callaghan Circuit of eight rural churches; during that time he also was principal of the village school and helped organize the county high school.

Dr. Carr is survived by his widow, the former Hester M. Bruce, and by a son and two daughters.

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The Parson Looks At Labor

Clair M. Cook

"Able and Willing"

The injunction in the coal situation's "national emergency" sought by President Truman is the first use he has made of this Taft-Hartley power since the 1948 election, in which he opposed the law so vigorously and won the decisive labor vote. John L. Lewis, wary of the legal complications of resistance, which brought the tremendous $1,400,000 fine of 1948 — only recently upheld by the Supreme Court — was quick to accede to the order bringing to an end the "no-day work week" in soft coal. But an injunction will not bring "enthusiastic" workmen to a high level of production; the injunctive process is perhaps nowhere in labor more highly detested than in the mines, where its abuses in past years have been among the most flagrant examples of industrial injustice. The miners can not forget such things as the Yellowjacket case, or "Bloody Harlan" County in the '30's.

Nor will the injunction aid in solving the problems which have faced Lewis and the operators in their six months of contract talks. Basically, as we have said before, the problem is over-production; a full week will quickly lead to oversupply and unemployment. The operators have never organized their own attack upon the problem, nor has government — as it has with farm surpluses, where the creaking machinery of quotas and price supports upholds farm income. Instead, the only initiative has come from Lewis; and his only available answer has been the "able and willing" clause which, at his discretion, has curtailed production through a three-day work week and similar controls.

The $15 a day asked for his miners, in view of the fact that they have averaged only 180 day's work through the years, is not likely to bring even $2000 for a year's income; even in 1940 the miners averaged only $23.47 a week. The opposition to Lewis is centered in the big operators — the 9 per cent of the mines who produce 66.1 per cent of the coal. They want unrestricted production. But for the small mine owner, curtailment such as Lewis has employed has been a boon; the 801 large mines, unable to fill orders, have had to see the other 7900 mines sharing the business profitably under curtailment.

What can the miners do? If they should abandon the "able and willing" privilege, what control will replace it? The mine operators are no more likely than ever to co operate in self-limitation; and few would want to see the government setting quotas, as it does for agriculture. Even if that were done, limitation of production would still mean short work weeks — perhaps the same Lewis three-day week. But under government, much of the flexibility would be taken out.

For coal, there seems to be no happy answer. The miners must live; if there are only three days of work possible, $15 a day is not excessive for the world's most dangerous occupation. Some kind of production control is essential, or the industry will quickly be in depression. And so far, no one but Mr. Lewis has had anything to offer.

New Filmstrip

Nashville, Tennessee — A new filmstrip entitled, "The Album of Early Methodism," has recently been released as a production of The Methodist Radio and Film Commission. It replaces two stereopticon slide sets issued some years ago in the former Methodist Episcopal Church. It consists of 40 frames and has one record (78 r.p.m.) which has a 10-minute message. It rents for $2.00 and sells for $5.00. The script, which is entirely new, was written by Pauline Mudge of the Board of Education, and the enterprise was launched and carried out by the Radio and Film Commission in co-operation with The Methodist Publishing House. The pictures naturally reveal some poor drawings, since these are the only ones available from those early days of Methodism. The scenes are presented as pages from an old family album, and the record and pictures give an interesting and valuable story. Among the pictures are Samuel and Susanna Wesley, Wesley's outdoor preaching, the first class meeting, the Strawbridge meetinghouse, Philip Embury and his family, John Street Church in New York, Barratt's Chapel, Lovely Lane Chapel, Thomas Coke, Francis Asbury, Jason Lee and the Uniting Conference of 1939.

Among new pictures added to the filmstrip are Frank Salisbury's portrait of John Wesley, a painting of Susanna Wesley and her son, John, by Francis Crisse, and an excellent picture, by Jack Wally, showing the Uniting Conference in session.

The filmstrip will be excellent for use with practically any study course on Methodism, and especially helpful in the pastor's class in church membership. It can be used with juniors and older children.

The Homemaker's Corner

Mrs. Harry A. Burnham

Mother takes a vacation

"It is time for your wife to get away from home, away from the children, even away from you," was what a doctor said to a man who was worried because "mother" seemed so tired, and, while not really ill, still on the verge of a breakdown.

The doctor explained that it was not necessary for the woman in question to take an expensive trip, or go far from home. The suggestion was that she go to a hotel in a near-by city, have a comfortable room for a week, and do just exactly as she pleased.

Difficulty was encountered, as had been expected, in convincing mother that the family could exist for a whole week without her, but an unmarried sister (God bless the tribe) offered to take over for a week and she was able to assure everyone that nothing very tragic would result from her management.

Arrangements were made with the understanding that no telephone calls were to be made on either side except in the case of extreme emergency.

It took one day and night for mother to "feel right" in her luxurious room, but when she retired the second night she hesitatingly put the "Do not disturb sign" outside her door. She stretched herself luxuriously on the "terribly comfortable" bed, turned on the light over her head and took up a book that she had been waiting for a year to read.

When she had become completely absorbed in the pages for an hour she suddenly thought, "I mustn't read any longer, or I won't be ready to get up in the morning." Then, remembering the sign on the door,

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ie gave herself up to the enveloping sense f being awake in a world that was asleep. ne could hear the low, insistent hum of the ty, and distantly the occasional toot from a g-boat.

She read on and on until she heard the ootsteps of early workers on the sidewalks floors below her.

It was almost noon when she awoke and midly ordered "brunch" sent to her room.

As the week progressed mother became acimated to the idea of resting, of being enrely free of responsibility. She went to a atinee, attended a concert, did some winow shopping, and, at the end of seven days ooked and felt, years younger, happier and ager for home.

In the meantime things had been happenag at home, but that is a story for next eek.

On A Wide Circuit

W. W. Reid

The Sword and the Bomb

One of my friends insists that the moral nd religious principles involved in the makag and use of the A-Bomb and the H-Bomb o not differ from those relative to the use f the sword or even of the stone against uman beings. The numbers killed and aimed are greater as each new weapon is eveloped: the sin, the moral wrong, the ar on the soul of the user is the same.

I am willing to concede the point — if ere is one. I am willing to concede that ere is not much use in passing resolutions gainst the H-Bomb while the principle of ar is accepted by mankind; there is not uch use in conferences to "determine the oral issues involved in the H-Bomb" if we re still to cling to the cannon, the machineun, the sword, and the blockbuster; there not much use in any conference that is alled because of "the fear of the year" and oes not get down to the basic moral prinples of the whole war business.

Perhaps, as a stimulus to thought and acon, we ought to rewrite and reiterate some f the moral and religious principles we already know:

. . . thou shalt not kill (a man, or a town, r a nation). . . .

. . . the voice of thy brother's blood crieth o Me from the ground . . . , fugitive and a vanderer shalt thou be. . . .

. . . they that plow iniquity, and sow rouble, shall reap the same. . . .

. . . all they that use the bomb shall perish y the bomb. . . .

. . . do good to your enemies, despairing f no man: and your reward shall be reat. . . .

The bald fact is that until we get to the oot of war — get these basic principles stablished and adhered to — we are going o have "bigger and better" weapons, and hat means only "bigger and better" wars. And we have another new weapon "made in America:" the execution of the losing military leaders. If any general lives through another war he has the bright prospect of hanging. The A-Bomb is to be succeeded by the H-Bomb: and now that we are less than a decade old in atomic invention (or is it discovery?) we may look eagerly forward to the X-Bomb, the Y-Bomb, even the Z-Bomb. Somewhere into this dismal procession from the stone-and-handle to the Z-Bomb and total human destruction, enters the basic tenet of the pacifist: *somewhere along the line someone has got to refuse to use this weapon —and take the consequences: and I might as well be the person sacrificed.* Most of us aren't brave enough for the consequences, perhaps; but can they be worse than we now see at the end of the road?

And the end of the road may not be as far away as we think! Dr. Einstein is definitely frightened at the prospects. Atomic scientists are urging curbs the while they rush around to find the formulae for the H-Bomb. Some envision the H-Bomb setting off chain reactions that will burn up the entire earth. Even scientists who by all (other) tests are sincere Christians feel "caught up" in the race for the new invention. (Have they not the courage to refuse to go forward with the experimentation and manufacture?)

So what can we do?

On the national scene we can urge that every advantage be taken of even a glimmer of a chance to reduce tension and armaments: Churchill's proposed conference; the U.N. machinery for agreements, for arms reduction; the Friends' economic proposals; Stassen's suggested interfaith religious pronouncements; the Senator's suggested billions for a peace offensive; Truman's and Congress' opportunities for conference, compromise, allaying of fear. *But always with total disarmament and the abandonment of the war method as the final objective.*

And the individual — you and I — must talk and act for peace in our home groups, our church, our wider outreaches. It must first be in our spirits, our thoughts — then in our everyday acts, large and small. Public opinion — which makes war or peace — is the accumulation of many individual attitudes, words, and deeds.

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"There can be no Christianity without active fellowship. And how can there be fellowship without communication? To put it simply, how can you love God without communicating with Him?"

* * * *

"Our Faith in Prayer

The Advance for Christ and His Church"

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W.S.C.S Member Is "Queen"

Elected "Queen of America," on nomination of the Woman's Society of Christian Service of The Methodist Church in Kentucky, and by the votes of several million listeners to the stations of the Mutual Broadcasting Company, Mrs. Sallie Baker, of Pikeville, Kentucky, is now on a network-sponsored trip which includes Denmark, Norway, Sweden, Holland, France, Italy, Greece, and England. Daily she broadcasts from Europe to America over Mutual stations. In each country she visits and speaks in churches representing the W.S.C.S., and in each she represents the American Nurses Association in studying the effects of the Marshall Plan on health rehabilitation.

Mrs. Baker — "Queen Sallie of America" — was born in South Georgia, and worked in cotton fields in order to earn enough money to study nursing. She trained at the Cordele (Georgia) Sanitorium, and then went to Kentucky, finally becoming a nurse in the (then new) Methodist Hospital in Pikeville, Pike County, in 1925. For 20 years she was "mother" to young and old in the county. It was her record of service to the poor and the needy that won her the "radio election" from among 15,000 women nominated by some 75,000 women's clubs from all parts of the nation.

Mrs. Baker's husband, Floyd W. Baker, a former railroad man, was a pharmacist's mate in World War II, and is still partially incapacitated as a result of illnesses contracted at sea. His wife continued her work at the hospital during the war. Now Mr. Baker is in Europe with his wife. Many gifts have come to Mrs. Baker in addition to the trip to Europe, and Pikeville and the Methodist church there will also be helped by such gifts as playground equipment, a pipe organ, and cash.

Mohammedans Must Attend

PHILADELPHIA (RNS) — The Pennsylvania State Superior Court ruled here that public school children of the Mohammedan faith may not miss classes on Friday to observe their Sabbath.

The court, in an opinion by Judge Claude T. Reno, upheld the conviction of Stevenson and Laura Bey of Pittsburgh on charges of violating the compulsory attendance provisions of the Pennsylvania school code.

Judge Reno remarked that "it is virtually impossible to educate a child who is absent one day a week." He said the defendants had the right to send their children to a private school, but having chosen a public school they must obey the state regulations.

Boston Area Calendar

With this issue of ZIONS HERALD we are instituting a calendar for the Boston Area which will include dates for various board and committee meetings and functions. The purpose of this calendar is to publish important dates far enough in advance so that conflicting dates will be obvious to those concerned and adjustments can be made in the schedule. Its success depends upon the co-operation of all: district superintendents, ministers, lay leaders — in short, anyone concerned with a meeting of more than strictly local importance. We need your help to make this calendar a success.

* * * *

March 4 — Lenten Institute on Christian Education, sponsored by the Religious Education Committee of the Mass. Council of Churches. Boston University, 12-5 p. m.

March 6 — Boston District Local Preachers' Licensing Committee, meeting at Boston University School of Theology, 2 p. m.

March 8 — Northern District of the New Hampshire Conference Ministers' Retreat at the Tilton School, Tilton, N. H.

March 13-14 — Boston University Mid-Century Institute: Religion in a World of Tensions. Boston, Mass.

March 14 — World Order Luncheon, sponsored by the International Relations Dept. of the Mass. Council of Churches, St. Paul's Cathedral, Boston, Mass.

March 17 — Social Action Workshop for the Boston Area. Newton Center Methodist Church, Newton Center, Mass.

March 19 — Boston District Men's Lenten Breakfast. Copley Methodist Church, Boston, Mass.

March 19 — Springfield Men's Communion and Breakfast, Interdenominational. First Church, Springfield, Mass.

March 20 — Human Relations Institute, sponsored by the Boston and Mass. Councils of Church Women. Ebenezer Baptist Church, Boston. 10 a. m. to 3:30 p. m.

March 20 — Meeting of the Boston Methodist Social Union. Bishop W. Earl Ledden, resident in the Syracuse Area of The Methodist Church, speaker.

April 10 — Boston District Conference. Union Methodist Church, Boston, Mass.

April 2 — Palm Sunday.

April 9 — Easter Sunday.

April 14-16 — New England Southern Lay Leaders' Retreat. (2nd Annual.) Monponsett, Mass.

April 16 — Greater Lynn Protestant Men's Breakfast — probably at the North Shore Sports Area, Lynn, Mass.

April 17 — Meeting of the Boston Methodist Social Union. Bishop John W. E. Bowen, resident in the Atlantic Coast Area of The Methodist Church, speaker.

April 22-23 — Convocation of the New Hampshire Methodist Youth Fellowship, Baker Memorial Church, Concord, N. H.

April 24 — Annual Ecumenical service, Trinity Church, Boston, Mass. 8 p. m. Dr. Walter Van Kirk of the Federal Council of Churches' Department of International Justice and Goodwill, speaker.

April 29 — Providence District Licensing Committee, Haven Church, East Providence, R. I. All candidates for Local Preachers' License must be present.

Edwin Holt Hughes

Frederick Brown Harris

Edwin Holt Hughes, made a minister, has left us — his destination the inheritance of the saints in light. He had seen so many companions off, as they have gone out and up and in, that though more than fourscore milestones had been passed it somehow seemed that we would go on having him, and loving him, and 'booking' him for manifold engagements, for endless years. We just did not want to think of the inevitable last cheery greeting, the last facetious play on words, the last note ending "With much love," the last audience held spellbound by his fire and his fun and, most of all, by his spiritual insights. But like a twin-motored airplane in full flight he came down to the landing port for a few minor repairs, just a little impatient at the interrupted schedule. And then, when the physical frame failed to respond to the familiar order to keep going with a characteristic chuckle, he left it behind, knowing he could get along without it, and took off for the heavenlies, soaring into realms unknown — yet not unknown for so many of his dearest had preceded him to that shining shore.

How often he talked fondly of those whose faces and forms kept so wistfully in memory — his preacher father and his revered mother who, amid the templed hills of West Virginia molded his plastic years in the parsonage patterns of goodness; the bishop's brother whose early going was so poignant a grief; the queenly wife of the busy, beautiful years who so eagerly awaited his daily letters from wherever he might be and in which he shared with her in great detail his manifold experiences; the frail, lovely daughter who in early womanhood faded away from their sight; his partner beloved of the Episcopal group, William Fraser McDowell, whose body lay at the Foundry altar, as did his last Tuesday. With inimical wizardry of phrase at that moving service Bishop Hughes depicted the prophetic contributions to the kingdom of that other good minister of Jesus Christ, who, with him, was among the chief architects of Methodist unification.

What a warrior he was in the temperance crusade. How glad the church is that some years ago that revealing autobiography, "I Was Made a Minister," somehow got written in spite of his constant journeyings to keep the engagements that filled his book. His passing will send a multitude back to those scintillating pages where he counts the sacramental beads in the rosary of the achieving years.

With undimmed gratitude his heart turned always, at every remembrance, to the understanding and love of the members of the first country church in the Middle West which he served as a callow youth. With what affection he described those stalwart salt-of-the-earth Methodists. What a lovely touch it was as he recorded that year after year, long after those first parishioners had gone to their reward, as a bishop of the church, whenever the train on which he was speeding passed a little cemetery during the night, he would lie awake to get a fleeting glimpse of their graves by moonlight, bringing in flooding memories of his first people and his first pulpit.

One of Edwin Holt Hughes' outstanding characteristics was loyalty. He was loyal to his memories, loyal to his college, loyal to his fraternity, loyal to his friends, loyal to his

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urch, loyal to his nation, and unflinchingly al to the royal in himself.

An Annual Conference at which he pre ed was indeed a feast of rich things, punc ted with tears and laughter. He could take ymn and make it carry the contagion of own passion, and sweep with emotion the tire assembly.

Many thousands have thrilled at his glorifi ion of parsonage life, in "The Children of Manse." Children of the Hughes manse nistered to him when the unexpected clos g scenes came. A son, of whose lay leader ip he was justly proud, listened to what oved to be his father's last sermon, preached his loved Indiana, and afterward took him the night train. The next morning the ughter, who for so long was his home aker, met him on his arrival and drove m to the waiting comforts of their house a hill, never dreaming that chariots were nding so low and that the time of his de rture was at hand.

Always the writer will cherish the mem y of hearing him on two of his many no ble appearances: At the Wesleyan Confer ce, at Leeds, England, where this Wesley ce Wesleyan, whose stature was just about e same as that of the founder, charmed d lifted his distinguished audience in his le as fraternal representative from Ameri n Methodism; the second great hour was any years later, in Kansas City, where at the nsummation of the Union, he made his eat Unification pronouncement with the rilling words of Wesley running like a otif in that historic address before a vast dience — "The Methodists are one peo e."

As one of the closest friends of all the ars, it was beautifully appropriate that shop Francis J. McConnell could be present bring his touching tribute in the corona n service at Foundry, Bishop Hughes' me church. "Uncle Frank," as all the ughes children call him, was the one per n in all the world to talk about Ed ughes at that high hour.

How Bishop Hughes loved to tell of the rst time he saw Francis McConnell, who a shy, taciturn young preacher came to end the night at their New England par nage; and how the young Mrs. Hughes nd he differed as to whether their young est would ever come to much in the Chris an ministry. It was Mrs. Hughes who agered her judgment on McConnell. Stand ng in the Memorial Pulpit bearing the name f McDowell, Bishop McConnell looked ross the chancel to the Unification Lectern earing the name of Hughes. What a trio n the Methodist pageant of the last half entury — William Fraser McDowell, Edwin Holt Hughes, Francis J. McConnell. Above e pulpit and the lectern there gleamed dur ng the service the beautiful altar lights, with eir kneeling angels, speaking of Clotilda yon McDowell and Isabel Ebbert Hughes.

Many of us at the so-called funeral service at Foundry were thinking of Bishop Hughes as he stood in that same pulpit on his eightieth birthday, his radiant spirit a benediction, benignly wise with all the ripening experiences of eight decades. On that day, when he became what he called an 'octogeranium,' he brought a never-to-be-forgotten, comforting, challenging message to all who face the adjustments in thinking and living which the toll of lengthening years brings to the perishing outward man. His message had to do with old-age security in the highest and best sense. To follow pilgrims he presented a guide book as to how gracefully to proceed with safety, serenity, and expanding usefulness into the realm of the fading afternoon and the twilight years, e'en down to old age. It dared the mood of stagnation and deterioration with the assurance that the pathway of the just is from strength to strength, from glory to glory, from grace to grace, until from mortality's highest peak the unseen is greeted with a cheer. With kindling words and glowing countenance he assured us on that eightieth birthday that the things that were, and the things that are, and the things that are to be form but the golden stairway by which the redeemed of the Lord mount up, up, up, to their inherited throne and to the crown of righteousness that fadeth not away.

"These Mighty Moments And Our Responsibility"

Following are excerpts from the address of Dr. Harry N. Holmes at the meeting of the Boston Methodist Social Union on Feb. 20th. Dr. Holmes is head of the Committee on Interchange of Preachers of the Federal Council of Churches of Christ in America.

The emphasis on the vital work of the laity in organized church life is a distinct feature in the religious life of our time. The minister is the leader, or as the poet says, "skilled in the parliament of God," but laymen and laywomen comprise almost 100 per cent of church membership. The fair dream that God has for His world will fail in realization should any Christian man or woman fail in his or her responsibility for witness and activity. Every period of religious awakening and activity from the monks to the Methodists has been notable for the zeal of the laity.

The terrifying sense of fear that is seizing the heart of the world can only be met by faith and courage. In this moment of fate we might well paraphrase a famous remark of David Livingstone and say, "God bless any man, Republican or Democrat, British or American, Conservative or labor leader, Frenchman or Indian who, by heroic statesmanship, intrepid valor and moral idealism, will lift this fear from the life of humanity."

Life today is full of changes. We dare not forget that we live in a world which is as much continuous as changing. Too often men say that only new institutions can serve our time. It is rather to examine the reason which has enabled an institution to live through the centuries. It is usually found it has lived by rendering a necessary and essential service to mankind. The intangibles by which men hope and strive and aspire are abiding and changeless.

This fateful moment places upon the Christian laity the inescapable responsibility for a resounding witness to the existence of an eternal moral order superior and above the convenience of any man or society. Every great civilization has been buttressed by a conviction that human laws and systems must have their validity in a Divine order. The renewal of the faith must precede any new spiritual or moral advance.

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January Receipts

World Service receipts totaled $679,037.14 and the Advance for Christ and His Church fund reached the highest monthly figure in the current fiscal year as the January reports were chalked up in the Chicago office of Dr. Thomas B. Lugg, treasurer of The Methodist Church.

January income for the Advance amounted to $293,737.04, bringing the total Advance receipts for the current fiscal year to $1,500,432.53 and for the current quadrennium, $2,810,245.88.

World Service receipts for January represented a 4.29 per cent increase, or an amount of $27,941.23, over the income for January, 1949.

Since the beginning of the current fiscal year, June 1, 1949, World Service receipts have amounted to $4,081,883.84. For a similar eight-month period last fiscal year, money received totaled $3,824,056.50. The current year's figure is a gain of 6.74 per cent over last year.

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